

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

Vol. XXXVI, No. 22

March 12, 1927

Price Ten Cents

Saint Patrick—and After

A Spiritual Interpretation of Ireland

The Land of Eight Gifts

An American in Ireland

Editorials:

Super-Secretary of State Borah

Why Prohibition Has Failed

Abolishing the Death Penalty

Paul Claudel, Ambassador and Mystic

A Poet-Statesman in a New Role



THE AMERICA PRESS

NEW YORK CITY



CAMP TEGAWITHA

MOUNT POCONO, PENNA.

CAMP TEGAWITHA IS IDEAL IN EVERY SENSE OF THE WORD. There is no location more desirable or attractive. Its nearness to New York, Philadelphia, and Buffalo makes it most accessible.

CAMP TEGAWITHA has the most complete and modern equipment for all land and water sports of any camp in the country.

The main buildings as well as the sleeping bungalows are equipped with electric light and running water.

Absolutely pure drinking water. Perfect sanitary conditions.

The counselors, who are graduates of the best young women's colleges in the country, are young women who are particularly prepared for the care and direction of young girls, and their interest in, and love for them, make it possible for them to accomplish wonderful results during the summer. A resident physician and trained nurse are always in attendance.

For descriptive, illustrated booklet, write

Miss Mary Angela Lynch, 380 Riverside Drive, New York, N. Y.
Telephone: Cathedral 1272 (After June 1st, MT. POCONO, PENNA.)

America Press Publications

PIONEER LAYMEN OF NORTH AMERICA—Rev. J. J. Campbell, S.J.—2 vols.—\$4.00.
ARMCHAIR PHILOSOPHY—Rev. D. A. Lord, S.J.—\$1.00.
MY BOOKCASE—Rev. John C. Reville, S.J.—50c.
THE GREAT TOKYO EARTHQUAKE—Rev. J. Dahlmann, S.J.—50c.
COURTSHIP AND MARRIAGE—25c.
ST. FRANCIS XAVIER—Rev. John C. Reville, S.J.—20c.
ISAAC JOGUES, S.J.—Rev. Thomas J. Campbell, S.J.—65c.

ST. ALOYSIUS—Rev. C. C. Martindale, S.J.
CHRIST THE KING—Rev. Joseph Husslein, S.J.
THE EUCHARIST—Rev. Joseph Husslein, S.J.
THE BLESSED VIRGIN—Rev. Joseph Husslein, S.J.
THE SACRED HEART—Rev. Joseph Husslein, S.J.
THE HEART OF THE LITTLE FLOWER—Rev. Joseph Husslein, S.J.
YOUR OWN ST. JOSEPH—Rev. Joseph Husslein, S.J.
THE CHRIST CHILD—Rev. Joseph Husslein, S.J.
THE SOULS IN PURGATORY—Rev. Joseph Husslein, S.J.
GOD AND CAESAR—Rev. Joseph Husslein, S.J.
THE SCHOOL OF CHRIST—Rev. Gerald C. Treacy, S.J.
THE UNENDING SACRIFICE—Rev. John C. Reville, S.J.
HUMAN EVOLUTION AND SCIENCE—Rev. Francis P. LeBuffe, S.J.
A CATECHISM ON EVOLUTION—Rev. Raymond J. McWilliams, S.J.
THE CHURCH AND THE SEX PROBLEM—Rev. R. H. Tierney, S.J., and M. J. Riordan.
RACE-SUICIDE AND BIRTH-CONTROL—Rev. M. P. Dowling, S.J., P. L. Blakely, S.J., John A. Ryan, D.D.
INTELLIGENCE TESTS—Rev. Austin G. Schmidt, S.J.
CHRIST SUFFERING—Rev. Philip H. Burkett, S.J.
WHAT SHALL I BE?—Rev. Francis Cassilly, S.J.
ST. JOAN OF ARC—Rev. John C. Reville, S.J.
ST. MARGARET MARY—Rev. John C. Reville, S.J.
PAPINI'S PRAYER TO CHRIST.

10c per copy :: \$7 per hundred :: \$60 per thousand

SHALL WASHINGTON CONTROL OUR SCHOOLS?—Rev. Paul L. Blakely, S.J.
CHAPLAINCY NEWMAN CLUB OR CATHOLIC COLLEGE—Rev. Wilfrid Parsons, S.J.
THE TANGLE OF MARRIAGE—Rev. Albert Power, S.J.
THE WEDDING RING—Rev. Joseph Husslein, S.J.
ALL GRACE THROUGH MARY—Rev. Joseph Husslein, S.J.
CHRIST WITH US—Rev. Albert Power, S.J.
NOVENA OF GRACE.
THE CHURCH AND THE MISSIONS.
MAN'S DESTINY—Rev. Timothy Brosnahan, S.J.
BROKEN HOMES—Rev. Francis P. LeBuffe, S.J.
USE AND MISUSE—Rev. Timothy Brosnahan, S.J.
TEMPLES, POLLUTED AND RUINED—Rev. Timothy Brosnahan, S.J.

5c per copy :: \$4 per hundred :: \$30 per thousand

THE AMERICA PRESS

Printing Crafts Building

Eighth Avenue and 33d Street
NEW YORK, N. Y.

Your Own St. Joseph

By

Joseph Husslein, S.J.

March is the month of St. Joseph. During it we should pray much to the great hidden Servant of God. Fr. Husslein's pamphlet will help you to know and love the Saint.

10c per Copy
\$7 per Hundred
\$60 per Thousand

The

America Press

Printing Crafts Building

8th Ave. and 33rd St.
New York, N. Y.

Holy Thinking

Prayer and much meditation on fundamental truths is the duty of us all during Lent.

These pamphlets will help:

Broken Homes
Christ With Us
Man's Destiny
Use and Misuse
The Wedding Ring
The Tangle of Marriage
All Grace Through Mary

5c per copy
\$4.00 per 100
\$30 per 1000

Christ Suffering
The Unending Sacrifice

10c per copy
\$7.00 per 100
\$60 per 1000

THE AMERICA PRESS

Printing Crafts Building
NEW YORK, N. Y.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XXXVI, No. 22
WHOLE No. 911

March 12, 1927

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

	PAGE
CHRONICLE	511-514
EDITORIALS	
Super-Secretary of State Borah—The Pontiff and State Worship—Why Prohibition Has Failed—Abolishing the Death-Penalty—"A Co-ed Slant"	515-517
TOPICS OF INTEREST	
Saint Patrick and After—The Land of Eight Gifts—The World Conference on Faith and Order II: The Elements in Conflict—The New Anglican Prayer Book	518-524
POETRY	
Sanctus, Sanctus, Sanctus—All Thine to Thee—Moonlit Fields—The Sharper Pang	524-525-528
EDUCATION	
The Late Phipps Bill	524-525
SOCIOLOGY	
Testing the Right to Vote	526-527
WITH SCRIP AND STAFF	527-528
LITERATURE	
Paul Claudel, Ambassador of God	528-529
REVIEWS	530-532
COMMUNICATIONS	533-534

Chronicle

Home News.—The closing days of the sixty-ninth Congress concentrated the attention of the country on the proceedings in that body, especially the Senate. The latter's deliberations were continually interfered with by a series of filibusters. The first of these was directed against the Boulder Dam Bill sponsored by Senator Johnson of California. Both the bill and the filibuster came to an end when a vote of closure failed to be adopted. The next act of Congress was a vote by the House to appropriate money to start to build three cruisers previously authorized. The amount was cut down from \$1,200,000 to \$450,000, and in this form the bill was signed by the President. On February 25, the President vetoed the McNary-Haugen Farm Aid Bill. In a long message, he termed it unconstitutional, unworkable, and harmful, price-fixing sectional legislation and an interference with economic laws. Resentment was expressed by many farmers but the President received more messages of congratulation than he ever previously had received. The President signed the Branch Banking Bill which had been passed, it was asserted, by votes obtained in return for votes on the farm bill. A second filibuster developed against a resolution to prolong the Reed Primary Investigation Committee. On March 2, closure invoked on the Prohibition

Enforcement Reorganization Bill made it unfinished business, thus holding up the Reed Committee resolution. This bill was passed on March 2 by a vote of 71 to 6; it places enforcement directly under the Secretary of the Treasury. The Reed-Committee struggle came up again immediately and was the object of prolonged resistance. An interesting interlude occurred when it was announced that Senator Borah had been in communication with President Calles over the oil question. Though it was not proved that this action was illegal, it was sharply resented and was probably the cause of the ultimate defeat of Senator Borah's resolution to make him head of an investigating committee in Mexico.

In a unanimous decision of the Supreme Court, the leases granted to the companies of Edward L. Doheny in the Elk Hills Naval Oil Reserve were declared null and void. The transaction was declared by the Court fraudulent and corrupt and the Court refused to order the reimbursement to Mr. Doheny's companies of the money expended, more than \$20,000,000. A suit for bribery is pending against Messrs. Doheny and Fall, and civil and criminal suits against Mr. Sinclair.

It was revealed on March 2 that our Government had sent a new note to Mexico, the first since last October. Profound secrecy prevailed on the contents of this note, but it was unofficially stated that it did not refer to the oil situation but to one much more important than that. The new crisis caused the return to Washington of Ambassador Tellez who had left for Mexico.—At the same time, Acting-Secretary Joseph C. Grew made public a letter to Congressman Porter which was taken to mean that our policy in China was unchanged. However, a dispatch from Shanghai on March 2 announced that American marines would make a show of force in that city, following the example of the British, French and Japanese.

Austria.—The Salvation Army, which during the Monarchy had not been admitted into Austria, has of late been making vigorous efforts to gain a foothold in Vienna. A short time ago German members of this organization, under the leadership of Mary Booth, granddaughter of the Founder of the Salvation Army, paid a visit to Austria. The Viennese were interested in the music, but were not very much attracted by the preaching of abstinence from drink and tobacco. The princi-

pal services were held in the Methodist church, where admission was granted only to those invited. Recently, the organization has outlined a rather extensive plan of "work huts," in which it means to offer both work and lodging to the unemployed. A variety of small industries, little known in Austria, are to be introduced, such as have been found successful under similar circumstances elsewhere. Permission to construct the huts was asked of the Mayor of Vienna, who submitted the plans to his municipal experts. The present plan was merely to continue until they could build a large home. The Faith of Austrian Catholics is beset by many temptations, particularly from the Socialists, who possess both money and power in Vienna. Austrian Catholics cannot support their own charities, and the Socialists are always prepared to take over the children whom the Catholic institutions cannot support for lack of means. There has been one hopeful sign of late, and that is the fact that the number of Catholic theological students at the Vienna University increased from 179 to 213 since last year.

Canada.—Announcement was made that in the long-pending conflict between the Government and Newfoundland over the so-called "coast" territory, the Judicial Committee of the Imperial Privy Council had awarded the disputed area to Newfoundland. Some 110,000 square miles of territory were involved in the decision or about one-fifth of the Labrador peninsula, which, while rugged and arid and sparsely settled, is reputed to contain great potential mineral wealth and pulp-wood resources. It is valued at about \$250,000,000. The decision, which came from the highest court of appeal in the British Empire, put an end to litigation pending more than twenty years and reputed to have cost the disputant Governments more than \$1,000,000.

Chile.—The anti-Communist drive of Premier Ibañez continued active. Over-riding the orders of the Supreme Court, the Dictator carried out the deportation of Rivas Vicuna, former Premier, as foreshadowed in the last Chronicle. Along with him, other Radicals were expelled, among them Felipe Urzua, President of the Court of Appeals. In a statement to the Courts, General Ibañez, as Minister of the Interior, warned the judges that the deportation of Urzua was a precedent that would be followed in the case of other judges who refused to mete out justice. Arrests, mostly of workingmen, continued in various parts of the country. Ibañez asserted that the Government desired to be impartial but at the same time that it wanted to rid the country of powerful and wealthy agitators. For the maintenance of public order the central Government conferred extraordinary powers on the provincial Governors. The destination of those who were deported was not announced. It was said it would be sufficiently far to quell all future efforts to carry on further propaganda.

China.—The situation remained as previously reported. In Shanghai the foreigners continued to take measures of precaution by patrolling their settlement-boundaries so as to check any attempted entrance of either of the warring factions and to show their preparedness to resist any contemplated looting should the Cantonese reach Shanghai. The Northern and Southern armies were concentrating about Sungkiang but no open battle occurred. There were reports that both armies might establish lines nearby and hold them indefinitely. The Northerners showed signs of demoralization. The Shantungese troops replaced Sun's army and the latter retired from command in favor of Chang Tso-lin, the Manchurian war-lord, who assumed general command of the situation. Sun's withdrawal was taken to indicate that the harmony between himself and Chang Tsung-chang had been shattered. On the other hand it was said that Chang Tso-lin was negotiating with the Cantonese and that the deal would eliminate Sun and Wu.

Czecho-Slovakia.—The presence of a considerable percentage of Catholic Deputies in the Government majority implies that the complex problems interesting both Church and State will now be dealt with seriously. The members of the Slovakian Popular party, in particular, made such action the condition of their support. Non-Catholic Deputies, too, showed themselves eager for a settlement. To what results the present tension with the Vatican has led will be clear from the fact that out of the thirteen Bishops of Czecho-Slovakia, five are only Apostolic Administrators of their dioceses. They are not recognized by the Government and the administration of their temporalities is not handed over to them because the Government still lays claim to the right of nominating the prospective Bishops. This right, which once belonged to the Hapsburgs, the Holy See has declared to be extinct in the Succession States, yet the Government hitherto obstinately refused to recognize any Bishop appointed by the Holy See without a previous nomination by itself. Four such Bishops are now in Slovakia, carrying on their work without Government recognition. Besides this difficulty there are important questions of border dioceses, of very considerable Church property, of advowsons and of religious instruction, that must all be settled before domestic tranquillity can be possible in the Republic. Liberal politicians would negotiate each question separately, but the Vatican insists inflexibly on dealing with the entire complex of questions as a whole.

In an address to the Estimates Committee of the Senate, the Minister of Education, M. Hodza, a Protestant, acknowledged most frankly the necessity of a speedy accord with the Vatican. He affirmed the Government's readiness to negotiate with the Vatican as a matter of State interest. A similar readiness, although not expressed with any special degrees of enthusiasm, was set forth in a written

Military Movements

Ecclesiastical Situation

War Against Communism

The Vatican Controversy

report by the Foreign Minister Benes. Difficulties, however, can readily be foreseen. Socialists clamor that the worst relation with the Church is better than the best Concordat, and it must be remembered that President Masaryk really belongs to this party, although he would not underwrite such statements. Dr. Benes, too, is likely to use obstructionist methods.

France.—The offer by France of \$10,000,000 on account of her debt to the United States was formally accepted by Secretary Mellon on March 2. In his reply Secretary Mellon stated that the United States would be pleased to accept the payment in accordance with the understanding outlined in Premier Poincaré's letter. The following declaration was enclosed by the Premier in his letter announcing the payment.

The French Government will pay to the Government of the United States on June 15, 1927, the sum of \$10,000,000 on account of the existing debt of the French Government to the United States exclusive of the debt arising from the purchase of surplus war materials.

After a debt-funding agreement has been ratified by the Congress of the United States and the French Government it is understood that the said sum of \$10,000,000 will be credited to the annuities provided for in such agreement.

The French Government will continue to make payments on account of said war-material-purchase debt in accordance with the terms of the existing obligations of France now held by the United States.

It is understood that the foregoing would in no way prejudice the ratification of the debt-funding agreement concluded on April 29, 1926.

The Premier met the critics of his policy of payments on account in addition to the regular annual instalments for surplus war purchases, by reminding them in the Chamber of Deputies that it is neither polite nor good policy for France to rely entirely on the continued goodwill and friendliness of her creditors. "We have a certain interest," he remarked, "in showing our willingness to do what we can." At the same time a move by Deputy Auriol of the Socialist party to embarrass the Government, by demanding ratification of the Interallied debt accords, was checked when on March 2 the Finance Committee rejected the motion by a vote of 17 to 9. On February 25 the Premier stated the unemployment crisis was approaching an end.

Great Britain.—The Soviet answer to the British protest about Russian propaganda against Great Britain particularly during the coal crisis and in China was received. As was anticipated it questioned the propaganda and intimated that if proof were offered the culprits would be punished. Regret was expressed at the threat of any break in commercial relations, which, it was noted, would gravely endanger world peace as well as hurt the British and Russian trade. The tone of the reply was not hostile or aggressive, though the London press, in its comments on it, used such adjectives as "insolent," "impudent,"

"defiant," and "mendacious." It was understood that the Government would make no reply to the note.

Ireland.—By a decision rendered in the Free State courts, the Government obtained possession of that portion of the funds held by Irish banks which was subscribed in the United States and Ireland to the first Republican Loan of 1920.

The funds comprised £80,807 in the National Land Bank and £337 in the National Bank. These sums were in the joint names of the trustees: Most Rev. Dr. Fogarty, Bishop of Killaloe, Eamon De Valera, and Stephen M. O'Mara. The struggle for the possession of the funds had been carried on in the Free State courts for the past three years. The Republicans contested the right of the Government to acquire these funds on the ground, as stated in the *Fianna Fail Bulletin*, that "the prospectus of the loan, the assurances given to the subscribers, and the certificates issued to them by way of receipts, all show that the moneys were contributed for the Republic"; hence, their transference to the Free State would be a misappropriation. The courts decided in favor of the Government and directed the trustees to transfer the funds to the Free State Government which gave an undertaking that it would repay the loan to the subscribers. Bishop Fogarty and Mr. O'Mara accepted the decision, but Mr. De Valera refused to recognize the court order. Thereupon the Courts appointed Mr. Norman, a Dublin attorney, "to act in the name and on behalf of Mr. De Valera in transferring Dáil Eireann Funds to the Saorstát Minister of Finance." Though Mr. De Valera refused to acknowledge the right of Mr. Norman to act in his stead, the funds were handed over to the Government.

The bulk of the funds collected in the Irish Republican Loan is lodged in American banks. This amounts to about \$2,500,000 of the total estimated subscriptions of \$6,500,000. A decision as to the rightful ownership of this fund is pending in the New York Supreme Court.

Suit was brought by the Irish Free State to secure possession of this money. The demand was contested by the Republic of Ireland Bondholders Committee which holds that the Free State is not entitled to the funds and should not be permitted to take them out of the jurisdiction of the New York Supreme Court. The trial began on March 7.

Eamon De Valera, in his capacity as trustee of the funds, arrived in New York on March 5 in order to appear as a witness in the litigation. He was accorded an enthusiastic welcome by the Republican sympathizers. During his previous visit to the United States in 1920, as President of Dáil Eireann, Mr. De Valera was the organizer of the loan and the solicitor for the funds whose

Government
Obtains Republic
Funds

Debt Payments
on Account

American Litiga-
tions Over Funds

Soviet
Reply to
Protest

De Valera
Arrives in
New York

ownership is now in dispute. On behalf of the Free State, D. O'Hegarty, Secretary of the Executive Council, and Joseph Brennan, Secretary to the Finance Committee, likewise arrived in New York in order to offer testimony before the Supreme Court.

Mexico.—News dispatches contained the information that together with the rapidly increasing railroad strike and armed clashes in eleven States, the situation in Mexico was growing in seriousness. Almost complete cessation of business was announced, together with a large shrinkage of tax revenues and the practical cessation of the grandiose paper-plans for schools and roads. Confidential sources in Mexico City reported that Madame Kollontay, the Russian Ambassadress, had been most diligent in encouraging the Calles Government in the idea that a Mexican hegemony over Central America was the most effective way in which Mexico could confront "the colossus of the north." It is significant that efforts recently made in Mexico City to recruit two regiments failed almost completely.

The movements of Ambassador Tellez created much mystery. After leaving Washington, he returned, but a report from Mexico City stated that he had been declared *persona non grata* to the American Government. It was further said that the American objection to the Ambassador was due to his propaganda in the United States against that country's government. It is known that money spent by Calles in the United States has recently been the subject of investigation by the State Department. Whether Ambassador Sheffield will likewise be recalled was not known at the time of going to press. The reason given by Mr. Tellez was that his brother was ill. A pamphlet issued by Mexicans spoke in disrespectful terms of the Secretary of State. It was further stated that the recent note did not refer to the activities of Tellez.

Nicaragua.—There were no outstanding developments in internal or international affairs. A British cruiser arrived at Corinto though it was understood that it would land no men. The American Government acquiesced in the British policy. At a joint session of Congress, President Diaz presented his proposed treaty with the United States and was given a vote of confidence. Meanwhile Dr. Sacasa, head of the Liberal Government, scored American activities in the country, and reiterated his charges against Diaz.

Rome.—In his address before the Lenten Preachers, the Holy Father was outspoken in his criticisms of the Fascist idea of the State as an end in itself, or, as he had termed it in his recent allocution, "everything and everybody in the State and for the State." The Holy Father declared that such a conception was contrary to Divine

precepts, which dictate that man must be the end, and not the means, to all social organizations of human beings. Fascism was not specifically mentioned, but was easily inferred from the Pope's remarks. The preachers were to inculcate an extremely important idea, "the true conception of authority, society, and the functions of authority and of society." All forms of society should be founded on the Divine precept guiding the organization of the Church: that the "Church was created for men and not men for the Church." He further explained:

Man is not and never can be a means. He is the end—not of course the ultimate, supreme end, which is God—but in the creation, man is really the end and center about which everything is organized. Therefore neither the concepts of race nor those of the State or nation should supersede that of man as the end.

The *Osservatore Romano*, commenting on the Pope's remarks, declared that Catholic organizations throughout the world, by remaining absolutely non-political, must enter the camp of politics sufficiently to support this doctrine of "the inviolability of human individuality." In further recommendations to the preachers, the Holy Father urged them to impress upon the Faithful the "dignity of Christian dress" and also to emphasize the necessity for the modern world to abandon its "excessive tolerance in the matter of dress and dances which are unworthy not only of Christians, but of any creature which respects its human dignity." Finally the Pope requested the preachers to remind the Faithful of the necessity for prayer in view of the events in Mexico and China where many interests of Christianity are seriously endangered.

Russia.—It was reported that theatrical censorship is to be abolished and replaced by a body consisting of M. Lunacharsky, the present Minister of Fine Arts, and two colleagues. Considerable impetus was given to this modification of Soviet vigilance by the recent performance in the Stanislavski Art Theater of "The Days of the Turbins," a play depicting graphically the days of the old Czarist regime. The White Guards, i. e., the non-revolutionary officers of those times, were represented in the play not as cut-throats and blackguards, but as inefficient yet fairly decent folk.

Theater
Censorship

To all who are passionately interested in the unity of Christendom, and that includes all Catholics, the concluding article in Thomas Moore's series on "The World Conference on Faith and Order," will have profound significance.

G. K. Chesterton, in an article entitled "Whose Service Is Perfect Freedom," will deal once more with one of those profound truths which the world often calls paradoxes.

"The Ladies Who Look Like Nuns" is a tender and whimsical paper on a little-known class of the Faithful. Its author is Leonard Feeney, whose poems in AMERICA have charmed so many, and will shortly be published.

Address to
Lenten
Preachers

declared that such a conception was contrary to Divine

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, MARCH 12, 1927

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS
Editor-in-Chief

JOSEPH HUSSEIN PAUL L. BLAKELY FRANCIS X. TALBOT
WILLIAM I. LONERGAN JOHN LAFARGE

Associate Editors

FRANCIS P. LeBUFFE, Business Manager

SUBSCRIPTION POSTPAID

United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:

Publication Office, Printing Crafts Building
Eighth Avenue and Thirty-third Street, New York, N. Y., U. S. A.
Telephone: Chickering 3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

The business office of The America Press has been moved from the Grand Central Terminal to the Printing Crafts Building, Eighth Avenue and Thirty-Third Street, New York. All business communications relating to AMERICA, "Thought" and the "Catholic Mind" hereafter should be sent to this address.

Super-Secretary of State Borah

IT was a bold plan that Senator Borah conceived when he proposed to send a Senate committee on tour in Mexico and the Central American countries to function until Congress meets next December. As explained by Senator Borah, what we all need is light and more light on conditions in Mexico. This committee will let in the light. Then the President, with the aid of Congress and the counsel of Mr. Borah, will be able to formulate a just policy to govern our relations with our neighbor to the South.

With Senator Borah's phosphoric purposes no one can quarrel. The only power that can sweep away the fog of misinformation that hangs over Mexico is clear, definite, accurate knowledge of what has taken place in that country since the Constitution of 1917 began to function, and of the events which made that Constitution possible.

But the Senator is an avowed partisan of Calles and his political creed and practice. He is no neophyte, for he has repeatedly ranged himself with the protagonists of the philosophy which finds its most extreme exponents in the leaders of Soviet Russia. He makes no secret of his convictions, for he has expressed them again and again on the floor of the Senate. From an investigator thus equipped we can expect no accurate statement of the facts as they exist in Mexico today. One might as well accept a report from the wolf on the question who it was that muddled the stream.

While Senator Borah's political convictions dispose him to look with a benign eye on the results of the Revolution in Mexico, his personal relations with Calles would probably close both eyes to the most glaring evidences of tyranny and oppression. On first hearing of the investi-

gating committee the Mexican officials uttered a loud protest, but the protest was quickly changed to a speech of welcome when they learned that the committee was to be headed by Senator Borah. Shortly thereafter it was revealed that in January President Calles had answered a letter of inquiry addressed to him by Senator Borah—in violation of the spirit if not of the letter of the Logan law—and concluded his reply by signing himself "Yours affectionately."

A committee engineered by this good friend of President Calles would certainly find the lamb guilty and the wolf innocent. Even a minority of its members could use the official status of the committee to broadcast the most grotesquely misleading information.

Even if Senator Borah's intentions were above criticism, both his political philosophy and his personal relations with Calles would disqualify him as an investigator. The charge that the Senator's real purpose was to supply himself with an engine of attack upon the Administration, and a position which would enable him to act as a super-Secretary of State during the recess of Congress, seems to be sustained by the facts. Congress did well in refusing to approve the plan. We need more light, not more partisan propaganda, and more willingness to aid the Administration in the solution of a most delicate international problem. As a professed admirer of the Constitution, Senator Borah will realize that while Congress has provided for a Secretary of State, it has never provided for a super-Secretary.

The Pontiff and State-Worship

IT is customary for the clergy who have been appointed to preach the Lenten courses in the city of Rome to gather on the eve of Ash Wednesday to listen to an address from the Pontiff. This year Pius XI referred to a matter which evidently is very near to his heart, when he warned the preachers to beware of that false philosophy according to which the State "absorbs and monopolizes everything." The State, said the Pontiff, is made for man, not man for the State; and giving a new turn to an adage familiar in the schools for centuries *sacramenta propter homines*, the Holy Father then added that the Church herself was founded for men and not men for the Church.

Judging by his previous utterances of December 20, 1926, and January 25 of the present year, the Holy Father had in mind the growth of State-worship in certain European countries. Assuredly he did not direct his condemnation specifically against any group in the United States. But what Pius XI did not do on this occasion we can do for ourselves. Postponing our pity for these benighted European countries to another time, let us ask ourselves what is happening at home.

Our first great State paper, the Declaration of Independence, opens with the assertion that all men possess certain rights. These rights are not derived from the State. Man holds them by his very nature. They do not come from any man or from any government formed among men, but from Almighty God. The purpose of

government is to protect these rights, and the government which attempts to destroy or unduly restrict them, may be justly overthrown.

While the precise language of the Declaration is not retained in the Federal Constitution, it is clear from many decisions of the Supreme Court of the United States, that the doctrine of natural rights enunciated in the first paragraph of the Declaration is essential to our form of government.

But under the influence of a philosophy of the State, imported largely from France and Germany, the old American philosophy of government soon began to lose its hold upon our schools, our colleges and our legislative assemblies. The doctrine of "natural rights" was ridiculed as a relic of medieval metaphysics. Man had no rights, it was held, except those which were registered by the civil power. Furthermore, his highest duty was to the State, since the State was the source of all rights and the sanction of all duties.

How far this false philosophy had corrupted our thinking was shown some years ago when it was argued before the Supreme Court that the State of Oregon was justified in abolishing the right of the father to direct and control the education of his child. For years it had been taken for granted—although the principle had not been reduced to practice—that education was a monopoly of the State. Those who taught, taught because of a right conferred by the State. The father who confided his child to a teacher, did this not in virtue of a natural right but in virtue of a concession granted by the State.

It took two decisions of the Supreme Court of the United States to destroy that form of State-worship. Yet even today the assumption that the training of the child is the primary right and duty of the State, not of the parent, is common among non-Catholic educators.

Another phase of this worship of the State is found in the subservience of the non-Catholic religious bodies to the civil power. History has shown that every Catholic who follows the teachings of the Church will prove himself a good citizen. The Church teaches that to give to Caesar what belongs to Caesar is a duty imposed by religion. But history also shows that at times Caesar has demanded not only his own, but the allegiance that belongs exclusively to Almighty God as well.

In this unhappy contingency the Catholic Church has always been ready to make every concession short of a compromise with right. In non-essentials she will yield, but she will not sacrifice a principle. She will not permit the civil power to ascend the pulpit or to usurp the sacred functions of the altar. She resisted the Caesars and the Tudors, as today she resists the revolutionists in Mexico and Russia. As the guardian of the Deposit of Faith, as man's guide to his last end, she can claim an allegiance that can never be demanded by any government formed among men.

As long as the principles of the Declaration and of the Federal Constitution are respected in this country, there will be no conflict between an American's allegiance to his country and his allegiance to his God. But when the old principles which have served us so well, and under

which religion and education have flourished, are replaced by the pagan philosophy of State supremacy, there will be conflict in the heart of every man who sincerely believes that in every aspect of life God must come first.

Why Prohibition Has Failed

"NATIONAL Prohibition may be settled as far as the Constitution and the statute books are concerned. It is increasingly unsettled in the minds of the people. . . . The public is swinging to the belief that Prohibition can never be tried in any honest sense. The result is loss of faith in the whole enterprise."

The words here cited are not the substance of an extract from AMERICA. They are taken from an editorial recently published by that mighty champion of the Volstead Act, the *Christian Century*.

We concur in the diagnosis, but are unable to accept the reasons which the editor assigns for this sad breakdown. In that gentleman's opinion, "there is just one place where the blame for the ineffectiveness of the Prohibition enforcement must be finally laid." Nor does he name this place by hint or indirection. "We do not have national Prohibition in any true sense because President Coolidge does not greatly care whether we have it or not."

We lack that intimate knowledge of the President's preferences possessed by the *Christian Century*. But in our judgment, we have no national Prohibition in any true sense because a majority of the American people do not greatly care whether we have it or not. We do not say that a majority of the people, if given the opportunity, would vote to repeal the Eighteenth Amendment or the Volstead Act. They might, or they might not; any forecast is debatable. But the majority is not sufficiently alive to the manifold benefits of national Prohibition as to demand that the Volstead Act be enforced. No man who wants a drink and can pay for it need lack it in any part of this Prohibition-gagged country. Day after day uncounted Americans prominent in professional and political circles arrange for a supply of liquor with no further inconvenience than the necessity of writing a larger check. True, they occasionally face the risk of an engagement with the undertaker. Apparently, many think the risk worth taking.

Prohibition has been the law of this land—technically speaking, at least—for more than seven years. "It has not closed our jails," argue the wets. "On the contrary, we are building more and better jails." "Quite so," admit the drys. "But, then, Prohibition has never been enforced."

Both debaters are right. Our jails are still full and Prohibition has never been enforced. Without hazarding a prophecy as to the jails, we venture to predict that the time will never come when Prohibition will be honestly and consistently enforced throughout the United States. When a large and active minority opposes Prohibition on constitutional grounds, and another large minority is both willing and anxious to contribute to the support of the bootlegger, and a majority of the entire people is apparently indifferent as to the fate of the Volstead Act, en-

forcement on a nation-wide scale is a simple impossibility. Under these circumstances what the President of the United States may think is a matter of no pertinence whatever. All he can do is urge new legislation, and new legislation is often more fragile than the old.

"A Co-ed Slant"

AFTER reading an account of a religious survey held at Northwestern University, the gifted headliner of the New York *World* took refuge in the exclamation which introduces this editorial comment. Not that the survey was confined to the weaker sex, but it was the young women whose answers were most heavily freighted with flippancy and ignorance. "Why worry," was the note struck by many. "When we feel we need religion, we'll use it."

On the whole, according to the *World's* correspondent, the survey brought out three significant facts: (1) the attitude toward religion of the majority of the students is "frankly indifferent," (2) the professors do not, as a rule, encourage "the proper attitude toward religion," and (3) "many college courses, especially those in the social-science group tend to break down religion." "Northwestern University is typical of American colleges today," writes a senior. "Most of the students are simply not interested in religious affairs."

It is highly probable that this judgment is correct. The colleges reflect the life of the country, and of most Americans it can be said that they are "simply not interested in religious affairs."

None can deny that genuinely Christian standards of private and public morality are openly flouted by large and influential groups of men and women in this country. Yet, as Professor James Truslow Adams has observed, when one considers the educational system which has held sway in this country for more than half a century, no other result could be looked for. We trust our children to schools from which religion is excluded. We send our young men and women to colleges in which religion is derided. When God is allowed no place in the school and no part in the life of the child, it is folly to think that God's law will be respected by the child grown to maturity, or exercise its benign influences in society.

It must be noted, however, that many Americans whose learning, experience, and official position lend weight to their opinions, are realizing the peril to the State created by a generation untrained in religion. They appeal to the churches to devise effective methods of holding the boys and girls long enough to give them at least the elements of a religious education. They are encouraging plans to make it possible for boys and girls in the secular schools to spend at least one hour weekly under the guidance of teachers of religion. In the expulsion of religion from the school they see one of the most active causes of crime and lawlessness. They may succeed in introducing a modicum of religion and morality into the lower schools. But what of the college and the university?

Bad as are conditions in the elementary schools, they are infinitely worse in the institutions of higher learning. President Glenn Frank, of the University of Wisconsin,

may flippantly dismiss the problem with the old and discredited cant, and write that, after all, the student must subject all human interests, including religion, to an analysis, and by a free choice of what he deems best work out his ultimate salvation. The simple fact that college students are not matured men, with intellects trained to assess and evaluate the great facts of life and human experience, shows the folly of President Frank's conclusion. For the most part they are callow, immature boys and girls, who with passions aflame and with characters as yet unformed, are subjected to every alluring phase of unbelief in the classroom, and may be counted fortunate if they are not faced by the immorality that all too frequently attaches itself to a college environment.

From time to time good men engage themselves with the question "Is this a Christian country?" They might profitably reflect on the fact that since there is no Christianity in the schools and colleges attended by ninety per cent of our young people, nothing short of a miracle can long preserve the Christian principles upon which our civilization rests. That, however, is but a trite and frayed truism. The lesson that Catholics must learn is the wisdom of the Church evinced in her law that as far as possible every Catholic child shall be entrusted to a Catholic school, and to none other. Catholic parents who disregard that law sin gravely and expose their children to loss of faith and of Christian ideals of morality.

Abolishing the Death Penalty

AMONG its other curiosities, natural and artificial, the city of New York has a League for the Abolition of Capital Punishment. The purpose of this organization is not stated in the newspaper reports of a meeting held last week; but if the object be set forth in the title, it would seem that the members of the League are engaged upon a singularly unnecessary task. They might as well form a League for the Abolition of Icebergs in the Sahara.

When we have capital punishment in this country, it will be time to talk about abolishing it. After we have enforced it consistently for a number of years, we shall know what effect it has on the criminal classes. But since capital punishment is rarely the fate of convicted murderers in this country and bears so small a proportion to the number of homicides, it is somewhat presumptuous for the members of the League to state with a finality from which there is no appeal, that capital punishment has no deterrent effect whatever. Even if it had none, capital punishment might well be retained, since deterrence is only one among many purposes of punishment.

Catholic philosophers have uniformly held that the State not only has the right to impose the death penalty under certain conditions, but that circumstances may arise which would oblige the State to impose it. Conditions and circumstances are subject to change, but the right and the duty remain. Certainly the claim that under no circumstances may the State take life cannot be reconciled with the teachings of Catholic philosophy.

Saint Patrick—and After

ISIDORE O'BRIEN, O.F.M.

OF COURSE, the exact birthplace of Saint Patrick has never been settled upon, nor does it matter for the common run of men. It is merely one of those *aciculæ* which are wont to prick the sensitive fingers that, connoisseur-wise, fondle the plant; the harder lay hand can gather the fruit, undismayed by the initial puncture. Wherever he was born, in Armorica, Scotland, or Ireland, he came to the Valley of the Braid, to the hill of Slemish in the County of Antrim as a boy; and there he became the slave of Milcho, a rich landowner of that district.

Few localities connected with Saint Patrick are more meagerly treated in Lives of him than is this first resting-place of the Apostle of the Irish race; though there are few districts richer in historical references to the Saint, and none half so rich in memories of the slave. There Slemish lies across the southern wall of the valley, like an adamant sickle hung there by titanic hand. And on its back we see Saint Patrick's "Chair," on which the little slave sat down of evenings and watched his herd feeding on the slopes below. There we have the Hill of Skerry, on top of which an immemorial graveyard lies, the place from which Saint Patrick is said to have driven every form of worm and insect. At its entrance is the rock which softened to receive the Saint when, as the legend goes, he stepped from Slemish to Skerry in a contest with Satan.

A few miles to the north is Saint Patrick's Well, a spring that gathers among the ferns and bluebells of Bengariff with the silent spontaneity of an infant tear. Southward is the site of Milcho's house, the house that the pagan slave-owner set aflame and then leaped into, rather than be converted by Saint Patrick. In the shadow of Slemish stand the stone troughs from which the slave fed the pigs, the stream beside which he sat and dreamed of the unclouded days before his slavery, the woods wherein he genuflected "one hundred times in the day and one hundred times in the night." It was in this valley that he learned to love the Irish; and through the silent flight of time the rocks have held his memory, remembering him still, as they sit in dignified reserve behind their veil of moss.

But one day, several years after his captivity, the slave boy, inspired by grace, did not return at evening with his herd. That night a slender form flashed through the moonlight, away from Slemish and Milcho, away from the restless herd that had been his care. A few weeks later the escaped slave took ship from a sheltered bay on the western coast: the prow of the ship pointed towards Gaul. Succat, the slave, found in Tours Saint Martin, his uncle; found there education and admission to the priesthood; heard the voice of the Irish calling

him back; returned to them in 432, having been commissioned by Pope Celestine to convert them to the Faith.

After several attempts to land along the south-eastern coast, the missionary succeeded in coming ashore in County Down; and at Saul, in an improvised church, he said his first Mass in Ireland. At this Mass, so to speak, Ireland came and knelt at his feet; and with her hands in his, made the three vows of poverty, chastity, and obedience.

It is true that Saint Patrick had many hardships to undergo in his work of converting the Irish; but only hardships that are incident to all mission work. And beginning with the conversion of the Royal Court of Tara, he started on a triumphal tour through the island: and so successful was he that, when he came to die, the whole nation had been converted to Catholicism, and only one man—Saint Patrick's charioteer—had lost his life on the march.

There is something inexplicable in this spontaneous conversion of the whole Irish race. Such instantaneous, national cooperation with the grace of faith is a marvel that is equalled only by the perseverance in that Faith which has made the country a synonym for Catholicism. It is scarcely enough to say that Ireland was highly civilized. Rome and Greece were civilized; but we have the Ten Great Persecutions and one "Orthodox" contradiction. Egypt was civilized, so highly civilized that when her idols were thrown down she set them up again. China was civilized, with a civilization so oid that it is uncanny in its crooked age; but martyrs' blood has run over her impervious soil as profusely as the water of her own yellow rivers. India has had her Upanishads since the dawn of history—and she has them still.

Christianity found Ireland a flourishing country, a nation well abreast of the times in commerce and riches; and at the end of fifteen hundred years it has left her beginning for the hundredth abortive time to build up her fortunes "with worn-out tools." Christianity has been for her something literal, with the bare literalness of being like Christ. She has actually been stripped, scourged, crucified, and never once has the pain of her passion deadened her sensibility or clouded her consciousness. All her accomplishments, all her characteristics, have but contributed to her agony. The island of saints and scholars has stood stripped, and the world has passed her by, shaking its head in derision. A nation never once conquered has lost her collar of gold, wearing a yoke of iron in its stead. Naturally witty, she was made the court fool; naturally spirited, she was made to fight in the arena; proud of her past, she was pitied for her present, and was offered the sympathy we accord to failures.

And to this wan nation lying in the shifting mists of the northern Atlantic, Christianity, in the first centuries, seemed to promise something different from what distant centuries realized. It seemed at first as though Christianity had taken hold of the natural virtues and had directed them to a supernatural end. It seemed as though St. Patrick had really taken the throbbing intellectual and moral energy of the nation and had consecrated them to God.

For before that time, Ireland had produced a Cuchulainn; but after that she produced a Saint Columcille. Before that, she had evolved the Celtic tracery; but after that, she used it to illuminate the books of Durrow and Kells. Before that, she built enormous stone cashels; but after that, she built cyclopean churches and designed the stone-roofed Chapel of Cormac. Before that, a King Dathi might, while on a marauding expedition in the Alps, ride into a thunderbolt; but after that, a Fiacre, a Fursey, a Fridolin, a Columbanus, a Donatus would thread the forests and mountains of Europe distributing the largesse of the Gospel. Before that, Emain Macha had her students; but after that, Armagh had its cathedral college, and there were the schools of Clonard, Bangor, Arran, and Clonmacnoise. Before that, there were Deirdre, Emer, Etain and Grainne; but after that, there were Saint Brigid, Saint Ita, Ethne, and Saint Attracta.

The work of Ireland seems ever to have been missionary. In the early centuries it was her monks who went to Europe to teach and to preach: in later days it was her exiles and emigrants that followed in the wake of discovery and carried with them the Catholic religion. It is true that Ireland is not the only country that has produced missionaries, nor the only country that has suffered for the Faith. But she is the only country whose chief product is missionaries, whose whole existence has been suffering.

Ireland has had artists and poets, but they are not her chief glory; nor were they poets such as Dante or Shakespeare or Goethe, or artists such as Michel Angelo or Raphael or Turner. Dante and Shakespeare wrote drama, Ireland lived it; Michel Angelo and Raphael and Turner caught spiritual beauty and expressed it in line and color, while Ireland suffered for a spiritual thing. And if the artists and poets deserve fame, Ireland deserves beatification. For the painting is greater than the painter.

While the glory of other countries has been won for them by the few, Ireland's greatness has been won for her by the many. The two kinds of greatness are in no wise criticisms of each other. Italy, for instance, has given the world its greatest poet and artists; Ireland has given the world its greatest peasant. Italy attained to her greatness in a sun-burst of color and song; Ireland reached her crown through a night of agony and blood. Both Italy and Ireland have triumphed, with the strength of the same Divinity. But in this, it was the bursting of Calvary; in that, the bursting of the Garden Tomb.

And it is this participation by the many in Ireland's claim to glory that has carried her name and the name of her Apostle to every country in the world. There was only one Dante, only one Michel Angelo; but a million Patricks and Brigids have suffered with uniform constancy for the Faith, and have built in Ireland that which Babylon strove in vain to build—a tower from earth to heaven.

Dante and Michel Angelo pierced through matter and showed us the singing or crying or cursing spirits beyond; but the Irish peasant wrestled with matter in the form of his own human body, conquered nature with all its human demands, and rose on the wings of the spirit to spheres which he had seen only through Faith. For Saint Patrick had taken the Irish harp and strung on it a chord which was to remain taut when all its other strings would be broken. And, bending down, the peasant's ear caught amid the din of battle the only note that the pagan harp had not held in its scale—the note of Faith. And rising, the peasant overcame hunger and death and exile: for a chord had been struck in his soul whose symphony annealed him against the sufferings of sense.

The Land of Eight Gifts

JOHN MEEHAN

IT was all just as it should be the morning we landed at Dun Laoghaire. A grey line of coast appeared mysteriously on the rim of the grey sea, and for our closer approach, a light fog veiled the prosaic details of the docks, which kept them from jarring on the imagination alive with anticipating the first visit to the Erin of song and story, the island of holy names; the home of forebears. In such a frame of mind, one is almost certain that reality will spoil the vision and the dream: it usually does. But Ireland—well, it is altogether different. They say there are real fairies there, and I believe it.

If you leave Dublin and travel afar, you will come to rugged country where cottages are fewer and fewer until finally they are seen no more where the hills wall narrow valleys. Beyond this no man's land, there is a lovely wide vale, open wide only to the sky—a lonely spot it seems at first, but it has its people, though most of them belong to the past. By the waters which lie placid in this "Glendalough," are the ruins of seven churches, monuments to that far day when saints and sages walked here. One wonders how they have stood the cruel pressure of time until their years number a dozen centuries. Perhaps it is because they are sharers in the genius of the spot which is immortal. In those ages which historians are wont to call dark, the light burned brightly here, carefully tended by St. Kevin and the monks who went forth after long preparation of prayer and study, bearing the torch of learning and culture over all Europe, to the far corners of it where men crouched trembling and fearful in the crazy shadows of a broken Empire.

Even now, summer is a busy season in Glendalough.

There are two hotels to take care of those who come to see its beauty and dream over its past. One is bold and square and built of nice smooth bricks, standing out by the roadside. I passed that one by, for I feared it was probably meant for those who come to see Ireland through a windshield—or a monocle, only too often a dark one.

The second hotel is further on, tucked away under a hillside. It is all it should be, thatched and whitewashed, with a dooryard full of flowers. A hearty Irish welcome one receives there too, from all the numerous family and especially from the "lady of the house." You know her at once, not by the fact that she wears a big medal hanging from a cord around her neck like the rector of a German university or the Lord Mayor of London, but because she runs to type.

The parlor was filled to overflowing with generations of bric-a-brac and family groups and portraits of frightened-looking ancestors: a camera seems to be the one thing an Irishman is afraid of. However, all this host of miscellanies was not sufficient to crowd out a large picture of the Sacred Heart in front of which a little red lamp burned. We hadn't long to look at all this though for the dinner was soon put before us, and what a dinner! You must go and test that for yourself: no amount of words could do it justice.

Afterwards, we went out to cross the lake and visit St. Kevin's Bed. It's a sort of expedition or pilgrimage like going to kiss the Blarney Stone, with a somewhat similar risk involved to add spice to it, though different results are promised.

We found a ferryman to row us over and he proved to be a prize. His tongue was loosed the moment we engaged him and it didn't stop until we had paid him "two and six and anything more we liked." I do not know whether it was the result of a wish made in the Saint's bed that he received his "gift o' gab," or whether he had once made a trip to Blarney, but he had it no matter. It came out full force as we started down the path through the dark pines toward the black waters of the lake when my mother remarked on the silence and loneliness of the spot.

"And never was there a wilder or more lonely spot created, lady. Sure, I've lived here all me life and never have I seen a bird about nor heard one sing, 'tis a wild place indeed."

We were inclined to take him seriously then, and we exclaimed at "facts" he gave us. That was his cue for when we remarked about the strange color of the water he was ready with more information.

"'Tis very unusual water indeed, a sure cure for all foot troubles. Bathe your feet in it and corns disappear like magic. When you're leaving, I'll give ye a bottle of it to take away—I can't sell it, mind, as the Saint blessed it and it mustn't be sold."

Any doubts we might have here were dispelled by the sight of a young lady seated on a rock not far from us, bathing her feet in the wonder-working water. We climbed into his boat properly impressed and when we had

pushed off from the shore, he turned his attention to me.

"See those white lumps up there on the hillside, Father," he said, pointing to some great white boulders which stood out prominently on the slopes above. "Those are sugar. The Saint turned the stones to sugar for us during the war when we had none."

"That's a real miracle," I exclaimed, but by that time he needed no encouragement.

"See that great stone there by the water's edge, Father, 'tis Lady Catherine's Rock. Every night at midnight the Lady Catherine appears there. You can always know her because she's up to date—bobbed hair, short skirts, high heels, everything right up to date! . . . See that tree hanging into the water there, Father, remarkable thing: go and strike that lowest branch with the oar and it sounds a signal at the hotel and they'll send up tea and biscuits immediately."

He stopped for breath and my mother ventured a question, "Is the lake very deep?"

"Oh yes, lady, the bottom's never been sounded—but have no fear, no harm can come to anyone for the Saint has blessed the place. Sure, me own sister fell overboard here once and we dragged the lake for three weeks to no avail and at the end of that time there came a post-card from her from Manchester!" All this time, he was as solemn as if the lake were the Styx.

At the farther side of the lake, we climbed up the face of a rocky cliff which seemed to lead nowhere except to the brink of a ledge overhanging the water some thirty or forty feet. Just around a jut of rock which closed off one end of this was the "Bed," a small cavern six or eight feet deep and about three feet high. St. Kevin must have been a real acrobat to negotiate his retiring alone. My mother, however, declared that she was not and could never make it.

"There's nothing to fear, lady," our guide assured her, "nothing at all: sure last week I had seven Sisters of Charity in there at once, bonnets and all."

He must have exaggerated somewhat, though, for when three of us finally got in, it made a crowd. Then we were told to make three wishes and that the Saint would see to it that our desires were satisfied. It is with a genuine sense of gratitude that I report that at least one of mine speedily fulfilled: to get out and back into that boat alive. I am sure St. Kevin had something to do with it, too, for it was altogether too much for an ordinary guardian angel.

During the return trip there were more stories but they strained my mother's credulity to the point where she asked me regarding our ferryman, "Do you think he is telling the truth?"

He promptly answered for himself, "Sure lady, if everyone told the truth the clergy would be out of a job."

As we left the boat and started up the path I turned and said to him, "I'll let you know when I get my wish."

"Please do," he asked in real earnestness, "just send me a card. I'll be glad to know, indeed, and it will cheer

the long winter days when no one comes. Just address it to Tommy Kavanagh, Glendalough, County Wicklow, Ireland."

A card I'll send him too, though I'll not wait until I get my wishes. As I address it, the magic of all those names in that address will conjure up a host of memories of happy days when I learned by experience some reasons why God loves the Irish. I'll smile to myself when

I write "Tommy Kavanagh," because I'll be remembering that as we walked around the end of the lake after leaving him, a large water bird sailed gracefully out of the waters. True it didn't sing, it wasn't the season for it, but it did screech a bit, I think, at Tommy no doubt. However, he did not hear it, I am sure, for he would not wish to because it would spoil one of the true stories he tells to tourists.

The World Conference on Faith and Order

II—The Elements in Conflict

THOMAS MOORE, S.J.

A FORMER article has traced in somewhat sketchy outline the chief doctrinal elements now active within those denominations whose purpose it is to take the "first step towards unity" at Lausanne next August. It was seen that the modernistic element would be content with a Church held together by the loose bond of freedom in matters of faith, with a Church embracing a variety of religious opinions. Modernists and Evangelicals alike are opposed by the Traditionalists whose efforts move towards a united Church built on the foundation of Tradition and Apostolic Revelation and whose members will be knitted together by a belief in an authoritative episcopacy, in a validly ordained ministry, and in the Sacraments. It has also been pointed out that the certainty of a conflict between these elements need not be ascribed to the presence in conference of separate societies, since the Anglican body alone includes them all.

It was quite natural that those interested in a united Church should not wait until the actual convening of the World Conference to express their views on the nature of that Church and on what should be believed by her members. Many preliminary conventions have been held, not least of which were the Conference at Geneva and the Lambeth Conference, in 1920. As the time for the World Conference draws near, newspapers and periodicals have devoted more and more space to these questions of unity until now it is quite possible to make a selection of opinions which must be reckoned with at Lausanne. The present article offers a very limited selection, to show the two elements, Modernism and Traditionalism, in irreconcilable conflict on points of vital importance in any consideration of a united Church.

At the Geneva Conference the question of the necessity of a Creed and of the nature of the Church revealed an antagonism none the less essential because the opponents did not indulge in mutual controversy. The Traditionalists were well represented by the delegation from the Eastern Orthodox and from the Old Catholic Churches and by several delegates from the Anglican

Church, Americans and Englishmen. These men declared very emphatically for a definite Creed in the Church as opposed to the modernistic freedom of belief. "The only possible form of union among Churches is dogmatic union, nay complete dogmatic union," said the Russian Archbishop of Kiev at Geneva. Complete dogmatic union supposes a definite Creed which must embody the belief of all the members.

The Metropolitan of Nubia, writing from Geneva to the Patriarch of Alexandria, made some very interesting remarks. After expressing the need of dogmatic union in the united Church he goes on to say:

As concerns complete accord and dogmatic union with the Lutherans, Baptists, Methodists and Congregationalists, Quakers and others of their kin, there can be no serious question for they differ on very *essential and fundamental dogmas* and sacraments. [Italics mine.] Likewise all efforts must be characterized as labor lost for union with the reformed Churches in Germany, Switzerland and France, which have gone much further away from the ancient Faith, having fallen into Rationalism [Modernism] and reduced the Christian religion to a system of ethics, denying the truths of Revelation and miracles.

What do Modernists say of dogma and creed? "We shall not make the Creeds a test of membership in a reunited Church," says Doctor Selbie speaking in the *Continent*, New York. "The Catholic Church will neither demand dogmas nor Sacraments as essential to membership." (Doctor Major in the *Modern Churchman*, January, 1925). "The Churches cannot unite on principles," says Doctor Shawe in the *Christian Union Quarterly*, and I presume that by principles he means dogmas. "If they did they would be less than the Church of Christ." These and similar views might be summed up in the words of a Bishop of Ripon who prophesied some twenty-five years ago that the "dogmas which have separated communion from communion will fall off as autumn leaves before the fresh winds of God." However, one may be pardoned for expecting that no ordinary breeze will detach the leaves of dogma from the "branches" of Traditionalism. The latter appear to consist entirely in their leaves.

A still greater bone of contention between the Modernists and Traditionalists is the question of episcopacy and Holy Orders. Anglicans have based their hope for union with the Orthodox Churches on their belief in an Apostolic succession of bishops and on the validity of their Orders. Yet there are Anglican bishops who have openly expressed their disbelief in sacerdotalism, and the Modernists among them reject emphatically the idea of apostolic succession as understood by the Orthodox Church. Doctor Temple, the Bishop of Manchester, writes: "I think that if a layman 'celebrates' with devout intention, he effects a real consecration and any who receive at his hand receive the Divine Gift." ("Christus Veritas," p. 162.) Similar remarks were made by Bishop Barnes of Birmingham. Of course they may mean almost anything, these Modernists, by the words "consecration" and "Divine Gift." But whether by consecration they mean the changing of bread and wine into the Body and Blood of Jesus Christ, or whether they mean by the "Divine Gift" the receiving of Holy Communion in the Catholic sense, such doctrine ill serves the cause of unity as far as the Orthodox East is concerned. The delegates to the Lambeth Conference from the East made this very clear in their report. "... In the English Church, men differing from each other in Faith, not in things indifferent and non-essential, constitute one undivided whole. . . . We could not agree to views of such nature without abandoning the foundation on which our Church is built." ("Report of Delegation" Off. tr. p. 11).

The "Lambeth Appeal," which came out of the Lambeth Conference of 1920, has provoked a number of statements connected with episcopacy and Orders which demonstrate very clearly how incompatible are the views on this important question. The first part of the appeal is so moderate in attitude, that, with a little private interpretation, it might be acceptable to Protestants of many different types. But passing on to the sixth article we read:

We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of: the Holy Scriptures . . . the Divinely instituted Sacraments of Baptism and Holy Communion . . . a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole body.

The appeal goes on to ask whether or not that body of ministers can be had outside of the episcopacy.

Protests against this sixth article blew in on every wind. From the Congregationalists:

We . . . feel the difficulty caused by an insistence upon a formulated creed as a condition of union. We hold firmly and loyally the Faith once for all delivered to the saints, but we believe that under the guidance of the Spirit, the expression of that Faith may and must vary from age to age. Our belief in that same freedom of the Spirit deepens also our difficulty in assenting to the necessity of the episcopate and renders it impossible for us to assent to any form of Church establishment interfering, as we believe it does, with the Church's full spiritual liberty. (Con-

gregational Union, Resolution of the Annual Assembly, May, 1921).

The United Methodists, in response to the "Lambeth Appeal," exclaim that "there are ideals and principles for which their Church has always stood which they can in no case surrender, and that some of these are challenged in the Appeal itself." They refer in part to the sixth article quoted above.

The followers of John Wesley put their case rather bluntly. "We feel it necessary to affirm the adherence of the Wesleyan Methodist Church to the principles of the Protestant Reformation;" which principles, we need not add, are far from compatible with episcopacy and Holy Orders.

What has been quoted here about the nature of the Church, her Creed and her ministers might be indefinitely multiplied and made to extend to other and more particular questions which Lausanne must discuss. As the time for the Conference approaches men are taking for granted the need of cooperation and good will and are focussing their attention on more particular topics which have to do with the practical side of Lausanne. Men are coming down to the points at issue. For instance, a recent number of the *Christian Union Quarterly* had no less than three articles dealing with the hopeless question of the ministry.

For indeed, the whole problem does seem to be a hopeless one. There is no force in heaven that can make these two streams of religious belief, Modernism and Traditionalism, flow in the same bed. They are contradictory. No amount of mutual understanding can make such cross currents produce anything but muddy water. For both these religious elements see the need of unity and sincerely desire it; but what is of greatest concern, *each has a definite plan for attaining it*. Unless one or the other gives up its plan there can be no unity.

Small wonder then, that the "Draft Agenda for the World Conference," drawn up by the Continuation Committee at Stockholm in 1925, should have been thrown out as impracticable because of "misunderstandings which had arisen in the wording."

If we go back to the original invitation issued by the Committee of the Protestant Episcopal Church of America, we shall learn that they realized from the beginning a necessity of agreement on the *essentials* of a true Church. Without such an agreement there can be no corporate unity. The two main views on the essentials of a united Church, the one a loose organization composed of bodies thinking freely what they please, the other professing a belief in a fixed doctrine for all, are incompatible contradictories. If there is to be an agreement on essentials one of these views must be sacrificed for the other. There is no half way between the two. There can be no fixed stationary religion which is always on the move to newer truths. So far there is no indication that either will predominate. Therefore we can expect nothing from Lausanne unless it be mere federation.

The New Anglican Prayer-Book

RONALD KNOX

I CANNOT tell how far the negotiations over the Anglican Prayer-Book will have got by the time this article is published; I am writing merely about the suggestions put forward by the Bishops.

Others have been swift in calling attention to their salient points—salient, so far as controversy is concerned; my aim is rather to give some estimate of the proposed Communion service as a whole. Not that I know much about liturgy; but I have been mixed up a good deal, in the past, with discussions about the Church of England service as it was, as it was meant to be, and as it ought to be.

In those days, we High Church people were all (as far as I remember) dead against revision of any kind; we believed that any liberties we secured would be more than counterbalanced by the liberties given in other directions. I still think we were right; I have never understood how my then comrades-in-arms were induced to look more favorably on the idea. However, the thing is done, or, rather, it is in process of doing; and if the present recommendations fail to pass, it will not, I imagine, be through any "Anglo-Catholic" opposition.

The bare truth about the whole business is that the Anglican authorities, in bringing forward these proposals, are not free agents. It was in 1904 or soon after, that a Royal Commission sat on the question of Ecclesiastical Discipline, and issued a blue book in four stout volumes, far more interesting to my mind, and certainly far more amusing, than most blue books. And the upshot of it all was that the Church of England was to put its house in order. One has no difficulty in picturing the Gallionic attitude adopted by the politicians of that day: "Oh, tell them to go and revise their confounded Prayer-Book."

Moreover, I do not really think that historians will support the Archbishop of Canterbury in his claim that the alterations involve no considerable revision of doctrine. To take only the most obvious instance, it is perfectly clear to any unprejudiced mind that the provision of a sickroom Communion service in 1549, followed in 1552 by a complete silence as to the possibility of reservation, indicates an increasing unwillingness on the part of the Anglican Church to commit itself to a belief in any "permanent" Presence in the Eucharist. The new toleration of Reserving the Sacrament, however much it be hedged about by cautions and regulations, explicitly asserts belief in a permanent Presence; there is no sense in the regulation else.

That the new service-book will introduce any uniformity into Anglican services, the most sanguine will hardly dare to hope. Not only is the new service-book to be optional, but every individual paragraph of it, it seems, is to be optional; you can take your choice between the old book and the new whenever you reach the end of a paragraph (whatever a paragraph may be). The law of Permutations and Combinations will thus assert itself,

and in effect it will be not one, but a whole crowd of new service-books, that the revision has produced. All this is assuming that the extreme Ritualists, who for years past have openly doctored the old Prayer-Book to suit their own purposes, will adopt the new Prayer-Book as it stands and use it without adulteration. But will they?

True, it gives recognition to some of the principles they have been fighting for. The mixed chalice, wafer bread, Eucharistic vestments—all these were matters of doubtful legality to the Royal Commission; all these will be unexceptionable at law if the present proposals succeed in making their way through Parliament.

More than that, the silences of the new book are particularly discreet. Nothing more strikes the eye of the unfamiliar worshipper who witnesses a "ritualistic" service for the first time than the gestures of the minister, the bows, the genuflections, the signs of the Cross, and so on. Nothing more strikes his nose than the use of incense. No indication is given in the "Composite" book that the use of incense is contemplated. No solitary rubric prescribes (or forbids) a single genuflection; although we might be pardoned for saying that that is what rubrics are for. Will the silence of the new book be held to forbid these things? Much more probably, since these things are already customary in many churches, the silence of the new book will be held to imply a tacit sanction.

Only two signs I have discovered of any positive effort to curb the extravagances of the Anglo-Catholics. One is the rubric: "The order here provided shall not be supplemented by additional prayers, save so far as is herein permitted; nor shall the private devotions of the priest be such as to hinder, interrupt, or alter the course of the service." The other directs "the service following shall be said throughout in a distinct and audible voice."

If both these provisions were carried out in the sense in which they are obviously meant to be taken, we should no longer hear of Catholics going into Anglican churches by mistake, and supposing, for a minute or two, that they were hearing Mass. Such a misapprehension should no longer be possible even for the uninstructed. But will those provisions be carried out? "Interruption," "alteration," "audibility"—they are all relative terms, demanding interpretation. And I fancy that, even if the clergy of the present day attempt loyally to follow out the intentions of the legislator, the clergy of ten years hence will produce a wide variety of probable opinions on the subject.

The Liturgy of 1549 was an edited version of the old Sarum liturgy. By a series of successive decompositions, it turned into the Communion Service with which modern Anglicans are familiar. Liturgical improvement could only lie in a return to the 1549 model, such as Lord Halifax has for years recommended. The present alterations show very half-hearted signs of such a return.

It is true that a rudimentary Epiclesis has been introduced, on the Latin model; it is true that the *Pater noster* has been restored to its proper place, before the Commu-

nion. But the *Gloria in excelsis* has still been left at the end, under the erroneous impression that it is a hymn of thanksgiving. And, although the torso of *Unde nos memores* which hitherto did duty as a thanksgiving prayer has now returned to its old place, the corresponding torso of the *Te igitur* is still left where it was, immediately after the offertory. The prayers in preparation for Communion also remain where they were, before the *Sursum Corda*, and they have even been joined there by Cranmer's Prayer of Humble Access. With the result that the Consecration follows more immediately than ever upon the *Sanctus*, and the "Order of Communion" remains as dislocated as before.

There could not be a worse time for revising devotional formularies than a time when general disagreement reigns as to the mission and the message of a church. There could not be a worse spirit in which to carry out such a revision than the desire, laudable enough in itself, to please everybody.

SANCTUS, SANCTUS, SANCTUS

Welcome to Thee, O little Son
Of the Queen of Bliss!
Blessed be Thou, Emmanuel, won
From Thy Mother's kiss!

Welcome to Thee, obedient King,
From Heaven so near!
Honored be thou, O Seraph, a-wing
In thy heaven here!

Welcome to Thee, Love-Seeker, First
In the Three's pursuit!
Joyous be thou, shrived lip, a-thirst
For the Lover's salute!

Welcome to Thee, High-Priest and Grail,
Both Giver and Boon!
Cead mile failthe, Ard-Soggarth! Hail,
Ard-Soggarth Aroon!

FRANCIS CARLIN.

ALL THINE TO THEE

What can we give Thee that is not Thy gift?
What can we offer that Thou hast not wrought?
Our very hearts we cannot even lift
To Thee until by Thee our hearts are caught!

We see Thee but by faith, which is Thy light.
We know Thee only by the touch of grace;
We find Thee but by seeking what is right,
Yet never come upon Thee face to face.

O Thou most fair Whose shadow is our sun!
O Thou most sweet beyond the grasp of sense!
When is Thy beauty ended or begun?
How shall it cease which never did commence?

Since naught we have but what Thou givest, we
Surrender, O Beloved, unto Thee!

MARY DIXON THAYER.

Education

The Late Phipps Bill

PAUL L. BLAKELY, S.J.

"DON'T you ever get tired of ranting about Federal education?" asks a correspondent. "I'm sure I get tired of listening to you."

She affects pink paper, does this conscientious objector, and like Hastings in the play, a "damn'd cramp hand."

Indeed we do get tired. Occasionally we feel like Dryden's king who

grew vain,
Fought all his battles o'er again;
And thrice he routed all his foes,
And thrice he slew the slain.

But as often as this complacency steals over us, we are sure to be disturbed by a correspondent or by a new Federal bill.

Within the last five or six months we have been disturbed by both. Eight years ago and more, the old Smith-Towner bill rose up to affright us with its gory locks all dripping with unconstitutionality. To this specter succeeded various ogres, all more or less trained to an outward seeming of constitutionality, until last February the Curtis-Reed bill came up before a Joint Committee for a hearing, and was quietly laid aside. There was too much difference of opinion on this measure, thought the Committee. The country was not ready, even granting the substantial merits of the bill, to make any move toward further consolidation of power in Washington. Therefore, concluded the Committee, we offer as a substitute, the Phipps bill.

The conclusion was admirably illogical. In substance, the Committee agreed to a bill which retained the fundamental principle of the earlier Federal education bills, adding, however, provisions which (so they hoped) would prevent the principle from being put into practice.

But the late Congress was far too busy with other matters to consider this Phipps bill. It was wrecked on the question of where a dam ought to be built, and the Phipps bill was wrecked with it. Hence as we speak of "the late Congress" we may also refer with propriety to the late Phipps bill; although others, not so studious of propriety, would add epithets more specifically defining its purpose, character, and ultimate destination.

It is said, however, the bill will again be introduced, and there is good reason to suppose this information correct. We have been fighting one form or other of Federal control, from Smith-Towner to Phipps, for more than eight years, and peace still seems far away. But it is encouraging to know that we have been victorious in asserting a program, at once constructive and constitutional, against powerful blocs insisting upon the destructive and unconstitutional policy of assumption by the Federal Government of rights and duties reserved to the several States.

Since the strong current of public opinion has set in

against centralization, we may reasonably conclude that unswerving adherence to our essentially constructive program will make impossible all Federal usurpation of the constitutional rights of the local communities over their schools.

But there must be no compromise. Compromise means nothing less than reversion to the old Smith-Towner bill. One of the most earnest advocates of the Phipps bill admits as much when he writes that "it will probably be followed by a series of bills intended to establish Federal control." He hopes, however, that these bills can be defeated or so amended as to devitalize them. The wisdom of this policy is not apparent. If our pay for supporting the Phipps bill is to be the gradual restoration of the Smith-Towner Federal control of the local schools, it seems to me that we are selling ourselves too cheaply.

The accusation that the Phipps bill has been opposed by this Review and by others on purely *a priori* grounds leaves me unmoved. As far as AMERICA is concerned the charge is grotesquely inaccurate. AMERICA finds no "constructive" policy in proposals to undermine by indirection constitutional provisions which are essential to the American plan of government. It does find a constructive policy in the constitutional plan of encouraging the States to guard their rights with jealousy and to perform their duties with fidelity; and in defending this policy by every means at its disposal AMERICA believes that it is genuinely constructive. Its judgment on the Phipps bill may be summed up in the following paragraphs.

1. The Phipps bill seeks to establish the principle that it is the duty and the right of the Federal Government to watch over the schools of the States.

That principle is false. The duties of the Federal Government are expressed either explicitly or by necessary implication in the Federal Constitution. But the Constitution nowhere states explicitly that it is the duty of the Federal Government to watch over, review, or criticise the educational policies of the States.

Nor is this alleged duty implied by any power granted the Federal Government. The Federal Government can fulfil all its duties and enforce its lawful powers without even adverting to the existence of schools in the several States.

Nor is it the right of the Federal Government to watch over the local educational systems. This right is reserved to the several States, and prohibited the Federal Government.

It follows that the right and duty attributed to the Federal Government by the Phipps bill has no constitutional warranty and therefore no constitutional existence.

2. Should it be granted that the Federal Government possesses the right and duty of watching over the schools, the outworks of a constitutional guarantee are broken down. It is, and has ever been, the tendency of States, departments, and officials, to increase the power delegated to them, but never to contract it. Every Federal Department established since the Civil War, began in a

bureau or in a mere sub-division of a department. With the constitutional guarantee which forbids Federal intrusion into the field of local education weakened, the guarantee itself will soon be overthrown. It is unwise, therefore, to authorize the exercise by Congress of any power of any kind over the local schools, or to assume the unconstitutional position that Congress has any duty in this sphere.

3. The Fathers of this Republic, as Washington's Farewell Address bears witness, warn us to "resist with care the spirit of innovation upon its [the Constitution's] principles, however specious the pretext," and to resist attempts at alterations which "undermine what cannot be directly overthrown." Among the most dangerous of these specious pretexts is the Phipps bill.

4. In assessing proposed legislation, we can be both constructive and constitutional and we must be. We are constitutional in demanding that the wise limitations imposed by the Constitution on the Federal Government be scrupulously preserved, to the end that both the Federal and the State Governments may function most effectively for the common welfare. We are constructive when we do all that in us to encourage the several States to assert their rights and to carry their own burdens.

5. The Phipps bill is not constructive. It tends to destroy the control of the States over rights and duties reserved to them, thereby weakening and ultimately destroying initiative, independence and the power of self-government.

Nor is the Phipps bill in accord with either the letter or the spirit of the Constitution. It is no business of Congress what legislation any State adopts or refuses to adopt, with respect to matters exclusively within the said State's control. More than this: neither Congress nor any Federal official has any right to review or criticise State legislation or lack of State legislation, on any power or duty reserved by the Constitution to the States. To assume such right is not mere meddling. It is destructive of the purpose of the Federal Constitution.

For these reasons AMERICA denounces the Phipps bill as destructive and unconstitutional. It we be indicted as "never constructive and always opposing" our answer is that we shall always oppose attacks upon the Constitution, and that in our judgment whoever defends the Constitution necessarily extends the social, political and religious liberties which it guarantees.

MOONLIT FIELDS

Bright carpeting the moon looms yield
To clothe with mysticism the night;
Long shadows lie across the field
Like inky stripes on jeweled white.

The shadows waver, moonbeams dance,
And grasses whisper, strangely stirred;
I turn with quickened, eager glance,
Thinking it was her voice I heard.

GEORGE LAWRENCE ANDREWS.

Sociology

Testing the Right to Vote

JOHN J. RYAN

A CORRESPONDENT asks that I give my definition of an inherent right. I shall comply by stating that, it is a "right that attaches to an individual by virtue of his existence as a human being." In concluding his letter, he also requests that I explain the meaning of the phrase "pre-existing, inherent right." Justice Winslow did not use the phrase in that part of his opinion which I quoted (in fact I have not been able to locate it anywhere in the unquoted portion of his opinion), neither did I use it in the article above referred to. Therefore, in the most amiable spirit, let me suggest that if any one should be required to explain its meaning, that duty should devolve upon my friendly critic who seems to be the first amongst us to have used it.

Three points raised by Mr. Macgregor in his letter to AMERICA should receive attention.

First—He and I seem to agree on one proposition. "I agree with Mr. Ryan we cannot logically abridge something that we do not assume to have existed." (The reader should notice that in another statement which a little later on I shall quote from his letter, he restates this agreement in more positive and unequivocal form). Thus he is agreeing with me in saying that women *did* have the right of suffrage prior to the adoption of the Nineteenth Amendment, but differs with me as to the *nature* of the right. In view of his agreement with me that the right did exist prior to the adoption of the Amendment I cannot comprehend how he arrives at the conclusion that the right has been by women *acquired*. For, be it remembered, before the adoption of the Nineteenth Amendment, neither the Federal nor any State Constitution had even recognized that the right of suffrage attached to women, much less did they make any pretense of conferring the right. Therefore, since this right did exist, although not through operation of any of the Constitutions it must have been derived from other source. Where then, might the right have originated? Nowhere—save in the "Laws of Nature and of Nature's God." Since this latter is the point of origin of the right, there can be no question but what the right is inherent.

Although the foregoing would fully dispose of all contentions advanced in Mr. Macgregor's letter so far as he is concerned, others might not feel bound by his admission and so it would seem advisable that consideration be had of the two remaining points in his letter.

Second—"If it was an inherent right . . . it could not have been abridged by any Government, etc. If . . . it could not be abridged, *as it unquestionably had been previously to the passage of this Amendment*, [italics denote the restatement above referred to] we must also logically assume that the subject was human, i.e., that the right was acquired . . . and was therefore not an inherent right." In this statement he makes no allowance for the fact that a government can be guilty of

a wrongful denial of a citizen's rights. He seems to take the position that, no matter whether such denial be wrongfully or rightfully accomplished, the simple fact that there was denial, and that fact alone, is sufficient ground upon which to decide that there is no inherent quality in the right whose enjoyment had been denied. The incompetence of such a test for such a purpose will be plainly apparent if we call to mind but a few of the misdeeds of Governments. In fact, it seems necessary to mention but one. George III wove about the American Colonists a net-work of restrictions and limitations denying to them the exercise of not only one, but many, of their inherent rights. Does the fact that he was successful warrant any of us in concluding that the rights so denied by him, were, for that reason, not inherent rights? To answer the question in the affirmative, as Mr. Macgregor would have us do, would be to indirectly assert that the American Revolution was without proper justification. So, the mere fact that the enjoyment of a right may have been denied to its citizens by a government does not mean that the right is not inherent. We must use some other test.

Third—Mr. Macgregor states that he agrees with Justice Marshall's classification of the disputes over suffrage in this country and then proceeds to state that classification in his own language as: "One theory being the theory of right; and the other the theory of the good of the State." I cannot realize my opponent's purpose in setting up this classification unless he is taking the position that if a right be regulated, that right cannot be inherent. (The holding of the court plainly shows that neither Justice Marshall nor the court was misled into that conclusion even though they recognized the classification). I wonder if Mr. Macgregor has taken note of the distinction that exists between the right itself and the exercise of the right. I am inclined to think that he has not. Let me quote from an article appearing over his signature in AMERICA, August 22, 1925. Therein he says: "An acquired right is one which we come to possess in time on the fulfilment of some condition or conditions. It is evident that voting comes in this category." He bases his conclusion that the right to vote is not inherent partly upon the fact that the exercise of the right is deferred by the Constitutions until the citizen reaches the age of twenty-one. From this it is apparent that all through his discussions of this subject his reasoning is tainted with his failure to make this distinction. And this in turn is probably due to the fact that he has not given full effect to the principle that our State Constitutions are instruments of limitation, and not sources of rights and powers. Since they are instruments of limitation, it necessarily follows that the rights which they limit and regulate have an existence independent of the Constitutions, and so it must be concluded that this additional test which Mr. Macgregor has used is wholly incompetent when we seek to determine whether a given right is, or is not, inherent. That I may more fully illustrate let me list a few inherent rights that came quickly to mind, and, as I do so, I shall italicize an important limitation that by common consent, has been properly im-

posed upon each of them in the interest of the public welfare and to insure greater enjoyment of each right by every citizen:

The right to life is an inherent right, yet life may be taken by society in punishment for murder.

The right to liberty is an inherent right, but a citizen may be placed in quarantine to prevent the spread of contagion although he may not be afflicted with the disease.

"Every person may freely speak, write and publish on all subjects, being responsible for the abuse of that liberty."

Each person has an inherent right to acquire, own and use a home, but he must not so use his home as to unreasonably interfere with his neighbor's use of his adjoining property.

And so we may go on throughout the entire list of those rights of men which, in this country, have been recognized as inherent, and we shall find that each inherent right has been subjected to limitation or regulation in some form or other in the interest of the public welfare. Are these rights considered by any of us to be any the less inherent in their nature simply because they have been so limited or regulated? No, the constitutional provisions which defer the exercise of the right to vote until the citizen arrives at the age of twenty-one, etc., are not to be considered as a grant of the right to vote, but are limitations placed upon the exercise of a right already existent and are justified only insofar as they operate to insure a greater and more beneficial enjoyment of the right by the citizenship as a whole and as individuals both for their own welfare, safety and security, and for the "good of the State."

It seems impossible to escape the conclusion that both of the tests proposed by Mr. Macgregor must be rejected in favor of the sounder and safe formula: that every right is an inherent right which is essential to the welfare of individual citizens or which is necessarily required by them in order that they may fully and freely accomplish the purpose for which they were created.

With Scrip and Staff

MR. Henry Noble McCracken, President of Vassar College, gives some valuable suggestions for parents in his article, "Parents and Daughters," in the March *Harper's*. "The home," says President McCracken, "has every advantage but novelty over any rival; and that it can supply." He points out a number of the anomalies of the modern home, as, for instance, the fact that as a result of late marriage "parents put more than an average generation between themselves and their children. In these days of shifting codes, speech, and behavior this leads to the attitude, 'What are we coming to?'" The result is a surrender on the part of parents.

At the same time he offers many excellent suggestions for bridging the gap between age and youth.

To learn with one's children the lesson of starting life honestly, with the powers, capacities, tendencies which one has, seems to me the primary law of parenthood. A father came once to protest against his daughter's dismissal for failure in study. "You don't know her as I do," he said, in the language of salesmanship. "Let me sell her to you." And he tried and tried well. But his daughter knew herself better than he did. "The teachers tell me

I've taken it like a sport," she told him. "Now be a sport, and help me." The father obeyed the daughter's plea; the two tackled together the task of restudying her powers; and today this young student is triumphantly carrying by sheer grit one of the most difficult professional courses in the country. An unpromising mental equipment had been fully capitalized by a re-appraisal of all the facts.

If old and young could do more to "maintain common thought and action," and not look on the home as a "place of divided interest and enforced obligation," the happiness of all would be secured.

PROPRIETY in preaching, says Mr. Rouser, can best be estimated when you count the heads at the Communion rail and the number of children in the Sunday School. However, there are recognized limits beyond which zeal may not trespass, as was realized by the colored M. E. Church members of Strawberry Alley and Lovely Lane in Baltimore a hundred years ago. The first preacher in the old Strawberry Alley meeting house, established in 1797, who had the misfortune to be arraigned before the conference was reproved by the Bishop for using in one of his sermons the remark "Wake Snakes de Juen Bugs Ahr Arising." The Bishop warned him never to use such language in his sermons again. Among the rules laid down to pastors were the following:

Be sure never to disappoint an audience. Begin at the time appointed. Let your whole deportment be serious, solemn, and weighty. Always suit your subject to your audience. Choose the plainest text you can. Take care not to ramble but keep to your text. Do not pray extempore more than eight or ten minutes. Frequently read and enlarge your portion of the scripture.

The reproof rendered by the Bishop to a candidate after his trial sermon showed that these were not taken as mere platitudes: "You commenced in error, you continued in error and ended in error. You did not preach, you don't know how to preach and you will never will preach." However, the official censure once uttered, the Bishop gave the hopeful youth a list of books to study, and the candidate in due time became a Bishop as well.

GREAT as has been the misuse made of the motion picture, it is bound to become a tremendous power for good if those who are now working for its betterment keep up their efforts. As Cardinal Dubois of Paris remarked last October: "The cinema will become a great and beautiful thing. The faith which I place in it today is quite justified, and I remain convinced that tomorrow it will even surpass our hopes, that it will truly be the great silent voice of the day and that through it the world will be a better place." The International Federation of Catholic Alumnae, through its Motion Picture Department, is doing what it can to enlist this "great silent voice" in the cause of real beauty and truth. Mrs. Thomas A. McGoldrick, A.B., is Chairman, 294 Clinton Avenue, Brooklyn, New York. The Department has three distinct aims: 1. To encourage the production and appreciation on pictures. 2. To establish a practical motion-pictures service for the Federated schools. 3. To

serve these schools, the alumnae, and the Catholic public by a distribution of a classified list of films that have been pre-viewed in the studios by a committee of Federation members. State Chairmen and City Chairmen of Motion Pictures are appointed.

Following the recent convention of the Federation of Catholic Alumnae at St. Mary's, in Indiana, twenty-five Federation women were elected members of the National Board of Review to serve regularly each week in the motion picture studios pre-viewing and classifying films before their release. Their service has become so helpful that it is distributed now not only to the State Chairmen and officers of this Federation, but to the N. C. W. C.; the Federation of Catholic Alumni; the Catholic Theater Guild; the Motion Picture Producers and Distributors of America, and to a growing list of Catholic and lay papers.

The best counter-agent to the producing of vulgar and suggestive pictures is the supporting of clean pictures. If our Catholic Alumnae will direct their questions to Mrs. McGoldrick, they will obtain through her the needed help in the crusade for the clean motion picture, as well as information regarding educational films.

CARDINAL HAYES, who from his position and his experience is exceptionally able to pass judgment on the crisis now obtaining in New York with regard to stage decency, points out the factors that may be counted on for the work of reform. When asked by a reporter whether the plays that are now the subject of official attention are as repugnant to some of the people engaged in their representation as they are to those whose patronage is invited, he replied:

Yes, I know that that is so. I am convinced that the vast majority of men and women of the theatrical profession would rather appear in entertainments free from the vulgarities of debasing sex-relations than in the other kind. I have had many letters from such men and women indorsing the protests which I have felt called on to make of late against theatrical performances which transgress the bounds fixed by canons of decency and morality. Without exception these men and women hold the same opinions regarding such productions as all good citizens and Christian-spirited persons express . . . I believe the vast majority of men and women in our own and other communities . . . prefer clean, healthy and decent plays to other forms of diversion that are now shocking this community.

It is the deliberate manufacturing of a false taste in the theater as well as in popular literature that he looks on as a most urgent danger.

THE PILGRIM.

THE SHARPER PANG

What hurts my heart is not alone
The thought that we never will meet,
Though I long to lay my love in your path
To soften the stones for your feet;
But to know if I did that you would not care;
That you'd wonder, in quiet disdain,
"Why should this stranger intrude on my grief?"
It is that fills my heart with pain.

MARIE ANTOINETTE DE ROULET.

Literature

Paul Claudel, Ambassador of God

WILLIAM H. SCHEIFLEY

THE fame of Paul Claudel as a poet, a dramatist and a fervent Catholic has preceded his arrival in Washington as the French Ambassador to the United States. There is a phase of M. Claudel's genius, however, which has not been mentioned in the laudatory press-dispatches and magazine articles which have welcomed him upon his assumption of his official duties. It is his charity and his broadmindedness towards all who have sought his spiritual guidance.

Since this busy consul, or ambassador, took time to correspond even with persons whose doctrine he abhorred, what might not the strayed and groping expect from his generosity, especially if, judging by his literary work, they fancied to discern in him the doctor best qualified to treat their spiritual ills? In no other way can we account for the hundreds of appeals which Paul Claudel has received from people seeking guidance in their moral anarchy.

A notable example of such suppliants was Jacques Rivière, the future critic, who died last February. Finding his mental torture unbearable, young Rivière in 1907 addressed to the distinguished French Consul at Tientsin fervent outbursts of anguish. The correspondence which thus resulted between them from that date to 1914 appeared in recent issues of the *Nouvelle Revue Française*, of which Jacques Rivière was editor.

In his first letter, young Rivière, who declared that for a year Paul Claudel had been his life and hope, described to him his vain quest for moral certainty. Then, without waiting for a reply, he penned other effusive confessions. In these he pointed out reasons for his inability to believe, asking at the same time for a heart-to-heart explanation of some fundamentals of Christianity. He affirmed that his way to the Faith would probably always be barred by the reality of the cosmic void. And since it was with indifference that he had fallen away from Christianity, how could he rouse himself from the brooding lassitude which had weakened his will? Another discouraging factor was the sovereign rule of his sensuousness. But the greatest obstacle to his finding peace was the fact that he gloried in his torture.

Besides, Rivière raised dogmatic questions. Was Claudel sure that he represented traditional Christianity? Did he believe with Catholics as a whole? He entreated M. Claudel not to give him dry theological advice nor merely to urge him to seek the confessional, to partake of Holy Communion, and to wait for grace. What he desired was *des mots si pleins, si vrais que je ressente le tressaut définitif, la découverte de la Présence réelle, l'admission soudaine de l'Existence*. Owing to Claudel's serenity and spiritual strength, Rivière thought he must be favored with Divine grace.

M. Claudel invited his troubled countryman to join him fraternally in Christ, since God was calling. But, he

realized how much courage was necessary to take the step. Rivière would be obliged to give up things that seem very desirable. More than that, he affirmed, in the Catholic religion there are exacting practices and truths difficult to believe. It requires a rigorous renunciation of our petty prejudices and our vain pride. The poet warned his friend against those who assert that young people should seek amusement. "Youth is not intended for worldly pleasures; it is intended for heroism."

M. Claudel expressed the frank conviction that a young man must be courageous to repel the alluring temptations of his environment and to judge properly the cynical immorality displayed in print and on the street. Nor is it easy to resist one's family and friends; to stand in the Faith alone against all. But fortunately virtue strengthens the will. Thus, as one advances in the teachings of Catholicism, what seemed impossible becomes easy, rewarding effort tenfold.

Paul Claudel's first letter elicited from his correspondent fervent gratitude. But although the poet's arguments dissipated some obscurities, Rivière realized that the goal was still far ahead. For while he saw his way more clearly, the renunciations and "humiliations" that his adviser deemed necessary greatly exceeded his expectations. At any rate he began to attend Mass, even though his mind lacked discipline.

Meanwhile he received replies to his next letters. Besides giving his views concerning the dogmatic questions which Rivière had raised, Claudel outlined a course of reading intended to reawaken his pupil's dormant spiritual life. However, he declared that the Catholic liturgy and an assiduous attendance at Divine services would teach him more than the reading of books. Thus he advised Rivière to "plunge into that immense bath of glory, certainty, and poetry," rather than to wait for a sudden inspiration, conversions usually being the result of persistent efforts. "The spiritual mechanism which has been going in one direction, must be taught to take a different course."

M. Claudel advised Rivière to say his prayers every day, even if his mind should wander. In his opinion, whoever prays night and morning as best he can is sure to find salvation. Further, he recommended: "If possible, attend Mass every day and follow for at least a year the devotional calendar prescribed by the Church." Nor did he fail to mention the beneficent influence of charitable work upon aspirant Christians.

Commenting upon what Rivière had called the tormenting reality of the universal void, Claudel wrote: "Who ever rejects God believes in nothing. From Luther to Kant and Nietzsche there was a continuous regression toward paganism." He declared man's fundamental trait to be a desire for happiness, which fails to attain satisfaction here below. In this fact the poet sees strong evidence of that truth of Christianity. For, whereas the pagan entertains no hope of salvation, the Christian holds God's promise, signed with the Blood of Jesus.

As for the decline of Christianity, to Claudel this proves

nothing, since a truth does not depend upon the number of people who accept it. Moreover, he remarked, Rivière was responsible for his own soul, not for those of unbelievers. To the question, "Are you orthodox?" he replied: "We are commanded to love God with all our strength and all our heart, and to love our fellows as ourselves. If my books contain another doctrine, I will disown them. Never have I taught anything except love of God and complete submission to the universal Church."

Though M. Claudel knew that his friend was exaggerating the matter of personal vanity, he frowned upon the practice of nursing our faults. Pride, he said, is an indication of weakness rather than of strength. Do not the Church Fathers call it "spiritual debauchery?" It seemed to him almost as inconsistent of Jacques Rivière to say "I cannot become a Christian" as for a man who should refuse to open his eyes to declare he could not see.

Once he wrote: "All the objections expressed in your last letter might be summed up with one of Renan's detestable maxims: *Après tout, la vérité est peut-être triste*. Claudel stated that no one can make the truth of Catholicism tangibly evident, because God prefers to require as a condition of His grace an effort of our free will.

By the middle of 1908, Claudel's arguments had begun to bear fruit. For example, while preparing for his degree at the Sorbonne, M. Rivière saw the inconsistency of French public education. As we know from one of his letters, Claudel sympathizes with those who, like himself, have groped in the poisonous atmosphere of the public schools.

Nor was education the only matter about which Claudel and Jacques Rivière by this time were agreed. In spite of his "self pride," the young scholar had been unable conscientiously to resist the poet's convictions regarding several fundamentals of Christianity. And as the years passed faith gradually dissipated his spiritual darkness, thanks especially to prayer and his attendance at Mass. The conversion of the disillusioned Péguy affected him profoundly, and that of Ernest Psichari, who so disavowed his grandfather, Renan, seems to have overcome Rivière's last hesitation. Consequently, in December, 1913, he informed M. Claudel of his conversion.

No doubt Paul Claudel has been the cause of many conversions to the universal Church, a fact that must be very gratifying to him. For he aspires to no higher ambition than to share with such apostles as Patmore, Ghéon, and Chesterton the privilege of re-creating a Catholic imagination and sensibility, endowments that in the last four centuries have become atrophic, due to the triumph of pagan literature, the sickening corruption of which is daily more apparent. What a pity that the War cost the lives of Péguy and Ernest Psichari! They would have done much to foster this good work. Happily, such French writers as Henri Massis, François Mauriac, and Henry de Montherlant will aid the movement, to which Francis Jammes, Emile Baumann and Louis Le Cardonnell have greatly contributed.

REVIEWS

Michael Collins and the Making of a New Ireland. Two volumes. By PIARAS BÉASLAÍ. New York: Harper and Brothers. \$10.00.

There is little wonder that legend has attached itself to the name of Michael Collins. He was as picturesque a hero as ever fought for an Irish ideal. Through sheer ability he rose from the ranks of the Sinn Féin movement, and by amazing genius he directed that movement as one of its major leaders. Largely through his efforts, the civil administration and the military domination of Great Britain over Ireland was completely paralyzed and, to speak bluntly, Great Britain was forced to seek peace-terms from a victorious Ireland. Collins was killed in his thirty-second year of age; for the five years preceding, his exploits and his achievements were so astounding that they almost pass belief. What drama and romance opens to the biographer of this man who was so much of a super-man and yet so much of a lovable good-fellow! It is well perhaps that Mr. Béaslaí is not a novelist or a dramatist, that he is not a sensational journalist, and that he attempted to write a plain story of details unclothed by rhetoric. He worked with Collins intimately and knew the inside of his character and his external activities. Hence, his volumes have the authoritativeness of an eye-witness and must serve as a documentary evidence. In accepting Mr. Béaslaí's testimony on Michael Collins and on the Sinn Féin movement two points must be borne in mind. The first is that a large number of details must be suppressed because the persons concerned are still living and in some cases would suffer grievously from revelations. The second is that Mr. Béaslaí is loyal to Collins and Griffith against the whole world. While he may not be justly blamed for this, he may justly be recognized as an *a parte* witness. His personal feelings prevent him from being a thoroughly objective historian and betray him into bitterness towards Collins' opponents, whether they be the English authorities or the Irish patriots led by De Valera and Brugha. He is, however, justified in writing his own story, just as those on the other side are justified not only in writing their version but in combating his. The volumes have not escaped severe criticism from such authorities as P. S. O'Hegarty and William O'Brien. They have accused the author of errors, carelessness, and inaccuracy, and have, in turn, received from the author the lie direct. The controversy is but natural and inevitable; regretfully, it cannot be detailed here. Mr. Béaslaí's life of Michael Collins should be read by everyone who has the slightest interest in the making of a New Ireland, and it may be read with an intense enjoyment by everyone who has the slightest interest in the making of a modern hero. F. X. T.

Angela Merici and Her Teaching Idea. By SISTER M. MONICA. New York: Longmans, Green and Company. \$5.00.

Those who are familiar with the conventual life and the scholastic work of the Ursuline nuns in the United States will not fail to note in reading this biography of their holy Foundress marked divergencies between the mother and her daughters. Reflection however and Sister Monica's well-linked and logically written narrative will convince them that the differences are more apparent than real, for the spirit is intact. Vigorous insistence on the importance of religious training in education and of the "mother-idea" in the teacher are its quickening elements and these the daughters of St. Angela have never forfeited through the four centuries that have passed since their foundation. Comparatively few personal facts about the Ursuline foundress have come down to us but of these Sister Monica makes ample use, weaving about them the living woman and setting her in her Brescia of the sixteenth century. In this process the author's scholarship is very evident; likewise, her historical judgment which records no detail without its accompanying authentication. Withal however there is much artificial padding in the narrative. The case, too, for Angela's establishment of a "teaching" Order is weak.

One fears also that the author affects, unnecessarily and scarcely edifyingly, a bit too much the "modern" with its tendency to psychoanalyze the saints and to season its writings with the risqué. Though the rape of the beautiful daughter of Marianna degli Averoldi and the witchcraft and other scandals may have been events in Angela's contemporary Brescia, they add nothing to her biography. From an historical and pedagogical view the last half of the volume merits attention. The rest of the story could have been materially shortened to advantage. W. I. L.

Prohibition in the United States. By D. LEIGH COLVIN. New York: George H. Doran Company. \$5.00.

Prohibition at Its Worst. By IRVING FISHER. New York: The Macmillan Company. \$1.75.

In more senses than one, these two volumes are "dry." They are the latest offerings in the grand cause of Prohibition by two such eminent and professional "drys" as Professor Irving Fisher, of Yale, and D. Leigh Colvin, who, it is asserted, sacrificed something like six years amassing his pretentious and "authoritative volume." What seems to be Professor Fisher's purpose in calling his book "Prohibition at Its Worst," is to inveigle unsuspecting "wets" into purchasing the book, thinking that they will find therein horrendous examples to support their prejudice. After kindly telling the reader how he became a prohibitionist, Professor Fisher adorns his text with charts of all kinds, and toils laboriously to show that present conditions in this country are highly unsatisfactory and must be corrected and can be corrected. But how? Surely not by liberalizing the Volstead Law. That would be unconstitutional. But how? Read his last chapter and rejoice. The millennium approacheth. Dr. Colvin writes very learnedly. He has delved deeply into the checkered history of Prohibition, even gracing his closely-printed pages with a delightful review of the splendid achievements of Carrie Nation. He describes the humble origins of the Prohibition movement and its wondrous march onward, through colonial legislation, temperance societies, local option, State laws and what not, up to our own "dry" days, when, according to his confrère Fisher, we have "Prohibition at Its Worst." Surely a form of evolution that would have stuck in Darwin's throat. Mr. Colvin's history is a lop-sided affair. He is careful to rehearse the "methods" of the "liquor interests," but he skilfully covers up the methods of the professional prohibitionists. It would foul his noble purpose to do otherwise. The author's attention ought to be called to a slight omission—no mention is made of the "Association Against the Prohibition Amendment," a lusty and thriving organization, whose membership includes thousands of our best and finest citizens. J. J. A.

Europe Since Waterloo. By WILLIAM STEARNS DAVIS. New York: The Century Company. \$6.00.

In order to allocate this volume properly, it is necessary to state that its author is a professor of history who is also a novelist. He wrote novels before he taught history. This fact explains the vividness of his characterizations, the dramatic intensity of his situations, and the "fine writing" that intrudes into the chronicle of events. It is, therefore, a popular history designed for those not over-familiar with the political and military complexities of the past century. It makes easy reading, certainly, and educational reading; for the most part, it is safe and dependable reading. The history is severely limited to continental Europe. Great Britain enters into it only as a foreign factor in the affairs of the continental nations, and the United States only as a participant in the Great War. In its time-scope, it covers the events of three well defined periods; that of 1815 to 1870 described as "The Triumph of Nationalism," that of the "Armed Peace" from 1871 to 1914, and that which began at Serajevo and ended at Versailles. It treats both of the internal developments in the various countries of Europe and of their interac-

tion one upon the other. The main point stressed is the political factor, regarded principally through the persons concerned. Of secondary importance are the military, social, economic, cultural and other elements. In his preface, Professor Davis asserts his ambition to be impartial and objective; he recognizes, however, that an historian cannot divest himself entirely of his personal views and so he states that he is a believer in moderate nationalism, an intense adherent of democracy, and is convinced of the power of Christianity to cure the ills of the world. These viewpoints are quite evident in the history. Professor Davis is critical of monarchy in all its forms and institutions. He does not, perhaps, fully appreciate the psychological difficulties that would prevent democracy from succeeding in all European countries as mightily as it has prospered in the United States. A further lack of appreciation, that concerning the Papacy, is due to this anti-monarchism. He considers the Popes mostly as autocrats and the clergy generally on the side of the conservatives. Hence, he expresses himself definitely against the Temporal Power of the Popes and condones the Italian usurpation of the Papal States. In other ways, as in the account of French anti-clericalism, in that of Catholic Germany and again of Catholic Austria, his comments are not altogether justifiable.

A. T. P.

BOOKS AND AUTHORS

Men of Letters.—At a time when toy Savonarolas are so widely worshiped it is refreshing to reflect that a gentler, if no less serious voice can win a hearing. Mr. Galsworthy, too, has something to say about the ills which prey upon the body social but he says it quietly and dispassionately, without curses and without groans. He is too wise not to know that to distort his picture is to ruin its best effects. Hence, he looks at life calmly and writes of what he sees; and it is impossible not to feel that he writes faithfully to the facts. There is a moral in his work but the reader must find it for himself. Mr. R. H. Coats, in "John Galsworthy as a Dramatic Artist" (Scribner. \$1.50), makes this point quite clear before proceeding to an exposition of Mr. Galsworthy's plays; and, taking example from his subject, he interprets the plays as they are and not as he might be able to make them appear. His style is simple and direct and easily readable; his comments, when he makes them, sensible and enlightening. It would be hard to find a book better suited to introduce one to the works of one of the most important literary men of the time.

The latest addition to the English Men of Letters, New Series, is "William Blake" (Macmillan. \$1.25), by Osbert Burdett. The volume has the extraneous interest of being issued just a century after Blake died unnoticed and little lamented. That century, however, has witnessed an ever growing appreciation of Blake, so that, at the moment, he is regarded more as a genius than as an eccentric. To modify the Erskinesque phrase, Mr. Burdett gives enough of Blake's life to explain his art. There can be no doubt that Blake was horizontally mad and that this madness appeared in his life as in his art. Hence the difficulty of analyzing his work or of classifying his genius. Poet, engraver, painter, prophet, symbolist, religious idealist, the puzzle and the mystery of Blake has never been solved. But Mr. Burdett in his sympathetic and intelligent appreciation has, in the briefest way, separated the gold and the clay in Blake.

Natural and Revealed Theology.—Time and again the Christian public has been told the story of the ecclesiastical year and the inner meaning and spirit of its recurrent feasts. But withal there is ever a novelty in its retelling for the inspiration each of the Church's festivals conveys is seemingly exhaustless. The Rev. John C. Reville, S.J., formerly of AMERICA, has recently edited as part of "My Bookcase" series, "The Ecclesiastical Year" (Wagner), by the Rev. John Rickaby, S.J. When this volume was originally published it was enthusiastically welcomed

by the Catholic press. This new edition should be equally well received. Preachers will find plentiful sermon-material in it; Religious may use it in preparing for their meditations; for the pious laity it affords excellent reading matter to keep them in the spirit of the Church's varying liturgy.

Handy and compendious summaries of moral theology have long been in vogue and have proven popular with priests and seminarians. In the field of dogma, pocket-size volumes are not so common. It is the chief merit of "Compendium Repetitorium Theologicae Dogmaticae" (Wagner), by C. Vidmar, that the entire dogmatic course has been put into a single small book. Its fourth edition is just off the press. Neglecting the superfluities of larger treatises it contains all the essentials. Seminarians will find it a help for hasty reviewing and busy priests and those who travel yet wish to have their dogma at hand for reference, will find it most useful. It has a very convenient index.

The well-known text of the Rev. Joseph Hontheim, S.J., "Theodicea sive Theologia Naturalis" (Herder. \$2.00); is announced in a new printing for the use of the schools. These frequent reprints evidence the popularity of the distinguished author's volume.

Sightseeing in Europe.—Alice M. S. Newbigin in her contribution to the "Wayfarer" series, "A Wayfarer in Spain" (Houghton, Mifflin. \$3.00), has selected for description and comment just those features of a country full of charm and interest with which the traveler from afar would wish to become acquainted. She visits Spain enthusiastically and sympathetically and writes entertainingly of her visit. From Barcelona to San Sebastian the reader follows his tourist-guide as she inspects public buildings and monuments, churches and monasteries. With her he gets a knowledge of the habits and customs of the people, their national diversions, their life as well on the farms as in the cities, their hospitality, their art and literature. Much indeed is omitted, but that will be pardoned, for Spain is rich in attractions. But the Alhambra, the Escorial, the Giralda and Alcazar at Seville, the monastery at Montserrat and similar places are all given attention.

Fascinating and beautiful as Sweden naturally is, one reads "A Wayfarer in Sweden" (Houghton, Mifflin. \$3.00), by Frederic Whyte, with a sense of disappointment. The book is superficially written. Items that are bound to attract the tourist in the great north country are only cursorily touched upon; the glories of Stockholm and Gothenburg are only passingly noticed. On the other hand there is much padding and not a few digressions about events of little moment. The chapter on "English Writers and Swedish Readers," as well as those on "Bulstrode Whitelocke's Embassy to Sweden" have little relevance and might well have been omitted.

For Nature Lovers.—One of the most impressive phenomena that nature affords is the seasonable migration of the birds of the air. During the Fall of 1925, Alexander Wetmore in a course of lectures before the Lowell Institute in Boston discussed various phases of these migrations. "The Migrations of Birds" (Harvard University Press. \$2.50), has made those lectures available for the reading public. In a very understandable way, Mr. Wetmore tells us where our birds come from, whither they go and by what routes. The various hypotheses put forth to explain the migrations are stated, though as the author notes, the entire matter is so utterly complex that no single factor adequately explains its causes. Personally he holds that the origin of these movements is multiple. The movement in migrant forms differs widely and seldom do two present the same picture. To the future he looks to unravel the mystery back of this very fascinating fact in natural history.

Mrs. Francis King has added another volume to her popular list on flowers and gardening, under the title "The Flower Gar-

den Day by Day" (Stokes, \$1.50). In three hundred and sixty-five paragraphs, one for each day of the year, helps and hints are offered the garden lover telling what to do and how to do it as month follows month and the cycle of the seasons revolves. The alternate pages of the volume are left blank for the gardener's personal notes and memoranda. Suggestive reading-lists are included for each month. It is a practical handbook for "the purest of human pleasures."

In the Interest of Peace on Earth.—Stressing the spirit of peace that permeates the Gospel-story and in the interests of world-peace, Daniel Allard writes "War Against War or the Joy of Peace" (Stratford, \$1.50). Simply, reverently and sympathetically, the life of the Saviour is repeated by one who has evidently meditated much about it, even if not always in an orthodox fashion. Christ's attitude towards those materialistic vices which make men selfish and bring on discord are especially emphasized. At the same time His kindness and forbearance in dealing with sinners are not overlooked.

A symposium on the possibility of Christian unity and the methods that may bring it about, and issued under the auspices of the World Conference on Faith and Order, makes the content of "Can the Churches Unite?" (Century). The essays are short and as varied as the religious views of the writers who contribute them and who represent every shade of Christian belief. From the Catholic angle the question for the sects is not so much one of reunion as of submission.

"Church Quarrels: How Ended" (Stratford, \$1.50), by Ezra P. Giboney, deals with controversies as they are apt to arise in the internal administrative work of denominational churches. The volume treats practical difficulties which the pastor meets in his relations with church officials and his people, and offers many common-sense suggestions that should assist in preventing or healing discord in the parish. Catholic pastors have similar problems. Some of them may find here helpful hints for their solution, and efficient methods of dealing with them.

Aspects of Education.—The question of some sort of a religious program as part of the public-school curriculum is a very live one and its importance makes timely Sherman M. Smith's account of how the problem is being solved in one of our most cosmopolitan States. "Religious Education in Massachusetts" (Syracuse: University Book Store), is almost a history of Massachusetts' education. Despite occasional minor inaccuracies it is interestingly told and well authenticated. Indeed it makes a genuine contribution to the bibliography of the history of education in America. Though the final settlement of the sectarian issue in Massachusetts is not ideal, it has the advantage of having brought forth certain very satisfying results. It would appear that the cooperation there had between the denominations and the State in the matter of the latter's attitude towards religious training may serve as a helpful norm for other communities.

Philosophizing about education under the aegis of such contemporary leaders of the new thought as Bertrand Russell, Sigmund Freud, John Dewey and others of their ilk, Samuel D. Schmalhausen writes "Humanizing Education" (New Education Publishing Company). There is no doubt that much that goes by the name of education sadly needs humanizing but adjusting knowledge to noble and happy living neither consists in what it is represented as in Mr. Schmalhausen's volume, nor can it be achieved by such "critical-mindedness" as is at the bottom of his program. Such philosophy logically leads to social and moral chaos. One suspects that just such theories are largely responsible for the evil fruit that the tree of American education has produced and that has given the country its "flaming-youth" problem and its college suicides.

Strike. The Ex-Nun. The Key Above the Door. Flying Clues. I'll Have a Fine Funeral.

Mine Run, a little village in the coal-mining district of Pennsylvania, is having its fame broadcasted and its secrets laid bare by Will W. Whalen. Its loves and tragedies are well shown in "Strike" (Dorrance, \$2.00). Babbie Mulholland, remembered as the unfortunate sister of the heroine of "The Girl from Mine Run," comes to the fore in this story as a chastened, but none the less vivacious, character. Her choice of suitors becomes entangled with that of her sister, Kate; this perplexing entanglement is the result of their concealed loyalties and self-immolations, even to the telling of a tragic lie. Meanwhile, the coal-strike is rousing the passion of the village; but a strong-armed act of heroism by Babbie saves her father and breaks the strike. Father Whalen tells his story incisively and bluntly; he makes his characters noble but rough, and he does not dull the sharpness of their Irish tongues. His realism so differentiates him from the usual Catholic novelist that the usual Catholic reader may hold him aloof.

The third story within the past two months by Father Whalen is luridly entitled "The Ex-Nun" (Herder, \$2.00). Mary Breen, however, is not the type of ex-nun vulgarized by anti-Catholic bigots. She is forced to leave her convent because of an hereditary impediment of health, but she remains the nun in her heart. In her home at Mine Run, she becomes an inspiration and an angel. In its plot the novel is loosely constructed; but in its characterization, it reveals the heart of a noble woman and the simple souls of beings that are loveable as well as human.

It is impossible within narrow compass to do critical justice to "The Key Above the Door" (Stokes, \$2.00), by Maurice Walsh. But a word or two may give some dim impression of the delight reserved for the prospective reader. He will assuredly revel in the gleaming lochs and brown moors of Scotland, but better still he will make the acquaintance of Tom King, a compound of gentleman and tramp, hermit and wanderer, scholar and ignoramus, a believer in the dominion of reason over imagination. The exquisite bits of descriptive writing make a choice setting for the heart of the book, to-wit, the fierce soul-struggle of a rare woman and a rare man brought out into strong relief by the ruthless animality of the man's rival. How Tom King carries out his quaint theories by literally smashing this human beast and thus winning his mate marks the end of a perfect day in Tom's little cottage near by the shining waters of Loch Ruighi. Be it noted, however, this tale is no bed-time thriller for the little ones.

Charles J. Dutton has given an apt title to his absorbing story, "Flying Clues" (Dodd, Mead, \$2.00). A young lady, supposedly a perfect stranger, about to inform against a dope-ring, is mysteriously murdered in Dr. Ransome Jackson's office, while the illustrious doctor is entertaining several professional acquaintances at dinner. Who killed the young lady? From the first chapter to the last, the reader is kept guessing. The story moves rapidly, and the last page is turned with a sigh of regret. There is an evening's entertainment in the book.

"Poor but honest" should be changed into "honest—therefore poor," is the opinion promulgated by Pierre de la Mazière in his story, "I'll Have a Fine Funeral" (Brentano, \$2.00). A nameless orphan, who describes his own career, was poor and unknown as long as he practised honesty, honorableness, truthfulness, virtue. As long as he remained upright, he would remain poor. So he broke down the barriers of probity and gained his freedom! He stole a fortune, augmented it by information which he also stole, became a power of finance and a Senator, and was assured of a fine funeral. The book is an indictment of honesty and of corruption, of the honesty of the poor and the corruption of the statesmen and financiers. It is a perverse tract, in its thesis and its exposition.

Communications

The editors are not responsible for opinions expressed in this department.

Not Georgetown University

To the Editor of AMERICA:

I have recently discovered that many surprised Spaniards are confused over the name of the American University which honored Blasco Ibañez with a degree. From George Washington University, Washington, D. C., Blasco Ibañez received an honorary degree of LL.D. and not, as some believe, from the Catholic and Jesuit Georgetown University of Washington, D. C.

New York.

MARY E. McLAUGHLIN.

George Creel's "The People Next Door"

To the Editor of AMERICA:

The review of my book, "The People Next Door," printed in your issue of January 15, is so very inaccurate and unjust that I claim the right of answer.

First and foremost, I am charged with resurrecting "a host of long-since refuted calumnies against the Church and the Churchmen of Mexico." Inasmuch as many of my dearest friends are Catholics, and as my book itself is dedicated to two devout members of the Church, I deeply resent this blanket charge that is not supported by a single particular. *What are these calumnies?* Common honesty demands that they be cited.

Again he says, "Mr. Creel would have us believe that the Mexican people have been released from ecclesiastical usury to enjoy economic freedom, and from ecclesiastical bonds of ignorance to enjoy abundant opportunities for education."

Nothing could be further from the truth. The whole point of my book is that the Mexicans have *never* enjoyed economic freedom at any time, and as for education, on page 283 I point out that "the census of 1910 disclosed that 83 per cent of the people could neither read nor write," and again on page 379, discussing present conditions, I say, "Illiteracy runs close to 85 per cent, and the school population is five per cent of the total instead of twenty."

Your reviewer also charges me with "neglecting to mention" the pitiable plight of the aged and the orphaned, the sick and the helpless. As a matter of fact, I go much further, and describe the wretchedness of a *whole* people—"fifteen million starve in a country well able to grow foodstuffs for one-hundred million"; rural communities "imprisoned by their own ignorance, without everything that makes for a decent, civilized existence." It is true, however, that I do ascribe these conditions to "centuries of misrule," and not to any recent closing of the Church's educational and beneficent institutions, as your reviewer would have me.

He arraigns me at the start as one of well-known "socialistic tendencies," and charges me with exhibiting "socialistic bias" throughout my book. As I am not a Socialist, and have never been identified with the party or the political faith, may I not ask your reviewer to give the facts upon which he bases his charges?

Another of his paragraphs reads: "He improves the opportunity to jeer and jibe at prominent Americans; charges Senator Lodge with a 'bold lie'; calls ex-President Taft 'that most pitiable of all spectacles'; and declares that Ambassador Henry Lane Wilson 'entered upon his duty with the relish of a mischief-making mind.'"

In May, 1912, Senator Lodge made public statement that Mexico had turned Magdalena Bay over to Japan. What was this but a lie?

With regard to Mr. Taft, on two occasions he mobilized troops

on the border, and each time public opinion forced him to draw back. For this, and various other duly cited examples of spinelessness, I described him as the "most pitiable of all spectacles—a man without courage to resist evil counsel and equally without courage to carry it out."

I devote pages of documentary proof in support of my charge against Henry Lane Wilson. Am I to understand that AMERICA rejects my evidence and desires to champion this man?

When your reviewer is not unfair and inaccurate, he is unintelligible. For instance, he says of me: "His partisanship stands revealed throughout, especially when he refers to the failure to execute his political opponents as a 'stupid clemency,' but voices his indignation because some of the rabble are executed after being caught redhanded in killing civilian prisoners."

To whom or to what am I a partisan? Whose political opponents? At one point I say, "owing to the mistaken clemency of Herrera, proved traitors were left alive." Does he mean this? If so, why change "mistaken" to "stupid?" And on what page do I grow indignant over the execution of rabble caught killing civilian prisoners?

I do not ask that what I write be liked or praised or agreed with; what I *do* ask, however, is that my books shall be judged by what is in them, and not by what some reviewer puts into them.

San Francisco.

GEORGE CREEL.

[Before publishing Mr. Creel's letter, the Editor referred it to the reviewer, one of the few American experts on Mexican history. The latter replied in a document of twenty-four pages, too long to print here but enough to convince anyone that he was more than justified in his severe strictures on Mr. Creel's book. An avalanche of quotations overwhelms every one of the latter's complaints. The Editor is satisfied that his reviewer could have been even more severe. Ed. AMERICA.]

The Earlier German Catholic Novelists

To the Editor of AMERICA:

Just a line of commendation and appreciation on the article, "The Earlier German Catholic Novelists," by Otto Miller S.T.D., written for AMERICA and so ably translated by Margaret Münsterberg, in your issue of February 12.

I am very glad that you have taken up this subject and am sure that it will result in some development along the lines suggested by the article. There is no reason why the wonderful works of these old authors could not be translated by the able men connected with the Jesuit Order and I feel that there is a real need and fertile field for just such reading matter at this time. The project would surely be a success esthetically as well as financially.

The article recalled to my memory one of my very dear teachers at the University of Detroit High School some forty years ago, Father Early, S.J., who was a convert to the Roman Catholic Church and a profound student of German literature. I remember that in some of his talks to the class in those days he dwelt on the very matter contained in this article, much in the same strain. I hope that some way may be found to carry on this highly desirable work to a successful conclusion.

Detroit.

WILLIAM J. NAGEL.

To the Editor of AMERICA:

A large clientele of AMERICA's readers will congratulate it on its latest manifestation of intense interest in universal culture. The series on the German Catholic novel, introduced in AMERICA of February 12, will prove a valuable, if not indispensable, complement to the impressive series on the novel presented in 1926. But let me call attention to some oversights.

We are told that the Westphalian Annette von Droste-Hülshoff "has created a short story which is among the best German stories and may well be compared with Kleist's 'Judenbuche.'" Now, it was the "Droste" herself who wrote the "Judenbuche," which,

indeed, may well be compared with Heinrich von Kleist's "Michael Kohlhaas."

A slip, evidently due to the original German script, occurs in the name of Adalbert Stifter. It is stated that his short stories, collected under the titles "Studien" and "Bunte Steine," are the "real life work of this German Czech in the latter half of the nineteenth century." This is not quite true. "Studien" were published at intervals between 1844 and 1850, while "Bunte Steine" was given to the public in 1852. Stifter's best works had been written previous to his becoming subject to moroseness and eccentricities, which was soon after his appointment to the school board of Linz in 1850.

Attention should also be called to the flowering of the German Catholic novel in the hands of women novelists during the *Kulturkampf*. It was of such novelists as the convert Ida v. Hahn-Hahn, L. v. Erlburg, Freiin v. Brackel, Maria Lenzen, M. Herbert, and many others, that Kreiten, the distinguished Jesuit reviewer, wrote that they, like the storied wives and daughters of beleaguered Marseilles, were filling out the gaps left by the *Männerwelt* called "to tend to the heavy artillery of polemics" and controversial literature, and were "undoubtedly contributing the largest contingent to the flying column of story writers," (*Stimmen aus Maria-Laach*, 1880, XVIII, p. 226 sq.).

The works of the pastor Hansjakob enumerated by the writer, are, as he states, in the main a series of reminiscences. They are called *novellenartig* in German, and have exerted great influence on the novel. But why not also mention his novel, "Leutnant von Hasle," considered by the noted historian of German literature Brugier as Hansjakob's "most beautiful and most important piece of work?"

Columbus, Ohio.

J. C. PLUMPE.

[No enumeration of authors that is not absolutely complete will be entirely satisfactory to everyone. Dr. Miller made the choice that most appealed to his own sense of literary values. Other names might readily have been added by him, and among them that of Ida von Hahn-Hahn is doubtless particularly familiar, as that of a noted convert and writer. It may also be stated here, in regard to the second article of this series, that the name of the Silesian author of "Waldwinter," etc., is Paul Keller.—Ed. AMERICA.]

A Triumph of the Radio

To the Editor of AMERICA:

The extraordinary and unprecedented radio "hook-up" of forty-three broadcasting stations, that made it possible for millions of American citizens while comfortably seated in their homes to "listen in" to the eloquent and inspiring address by President Coolidge, painting the virtues and noble traits of the "Father of His Country," the immortal George Washington, on the one-hundred-and-ninety-fifth anniversary of his birth, February 22, was indeed a miracle of radio. It was more that a mere triumph of science, for it visualized as never before the perfect unity of this vast Republic which is at the same time the most cosmopolitan of nations.

We beheld a Federation of forty-eight free and sovereign States, all under one head, all speaking the same language, all professing the same national faith: "In God We Trust," "In union there is strength," "United we stand, divided we fall," "Out of many one," all gathered under the protecting folds of the Stars and Stripes which proclaim as plainly as any flag can say it: "I am the guardian of civil and religious liberty"—and here was the "Father of His Country" speaking again to his faithful children through the mouth of his successor, Calvin Coolidge, proclaiming as clearly and distinctly as if actually present in our homes, the great principles on which the prosperity and perpetuity of America rest: "It is substantially true that

virtue or morality is a necessary spring of popular government," "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle," "While just government protects all in their religious rights, true religion affords to government its surest support."

The astounding spectacle was highly symbolical and supremely significant just at this time when the whole world, apparently on the threshold of another war, seems to be looking to America for guidance, leadership and example. The situation recalls the prophetic words of John Bright, the Apostle of Labor, spoken some years ago:

I see one vast Confederation stretching from the frozen north to the growing South, and from the wild billows of the Atlantic to the calmer waters of the Pacific main; and I see one people, one language, one law and one faith, and all over that wide continent, the home of freedom and a refuge for the oppressed of every race and every clime.

If the stentorian voice of the radio announcer at Mundelein, in the teeth of a terrific storm, was able to bring more than a million persons to their knees in the mud, thus preventing a panic, a stampede, a debacle, surely the words of Washington heard by approximately one hundred million Americans should restore peace and harmony in "the land of the free and the home of the brave," and reawaken full faith in the sublime destiny of the greatest Republic of history!

White Bear Lake, Minn.

WM. F. MARKOE.

The Woman's Side of It

To the Editor of AMERICA:

I am one of a group of Catholic mothers who resent very strongly the articles written by Mary Gordon and Margaret Hughes on birth control. . . . We would remind these very modern women that they are not the only ones who have struggled, that their problems are world-old, that their mothers and grandmothers (righteous people, too) didn't find it necessary to turn to an unsympathetic public instead of to God for their "sureness and confidence."

It would seem our later college-bred women are wanting in self-reliance, as well as in reserve. One might deduce they even courted sympathy for belonging to our Church, whose methods of instruction they piously suggest might be improved. No doubt they very self-complacently think they are "up-to-date" in thus airing their views. Maybe so, but enough of the matter in our family weekly! Let them remember our eyes are wide open to the discussions of the day, some of which we would refrain from flaunting before our boys and girls.

Have our Catholic women's clubs and missions failed in their duty? Not at all! Why are we training our growing children to the habit of weekly confession and why supporting with confidence our Catholic colleges?

Newton, Mass.

MARY L. COX.

The Location of Beuron

To the Editor of AMERICA:

The PILGRIM in his "Scrip and Staff" in AMERICA of February 19, has a very interesting and flattering paragraph about the Rt. Rev. Archabbot Raphael Walzer, O. S. B., of Beuron. I take the liberty, however, to advise him, that Beuron is not situated in Bavaria but in the principality Hohenzollern-Sigmaringen, which politically belongs to Prussia, ecclesiastically is part of the Archdiocese of Freiburg i. B.

Let these few lines appear not so much as a criticism, but rather as a sign with what interest the writer reads every word of AMERICA right after its arrival.

Ripley, O.

P. AMBROSE, O.S.B.